MUQADDIMAH

Fi Usool Al-Hadith

A PRIMER TO USOOL AL-HADITH

BY SHEIKH ABDUL HAQ MOHADITH DAHELVI
with translation and commentary

Commentary by

MUHAMMAD NABEEL MUSHARRAF

بسم الله الرحمن الرحيم

WITH THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST MERCIFUL

Muqaddimah fi Usool Al-Hadith: A Primer to Usool Al-Hadith

Commentary by: Muhammad Nabeel Musharraf

A Muqaddimah fi Usool Al-Hadith: A Primer to Usool Al-Hadith

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“

[O You who Believe, fear Allah. And let every soul look to what it has sent on for tomorrow. Fear Allah, surely Allah is well-acquainted with what you do. And do not be like those who forgot Allah, so He made them forget their own souls. Such are the rebellious transgressors.]

(Al-Hashr 59:18-19)

قال رسول الله صلى الله عليه وسلم

كل معروف صدقة، والدال على الخير كفاعله

(البخارى ومسلم)

من دعا إلى هدى كان له من الأجر مثل أجور من تبعه لا ينقص ذلك من أجورهم شيئاً

(مسلم)

وَتَعاوَنوا عَلَى البِرِّ وَالتَّقوىٰ ۖ وَلا تَعاوَنوا عَلَى الإِثمِ وَالعُدوانِ

(المائدة)

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FOREWORD

We are immensely thankful to Allah SWT Who enabled us to present this book for the benefit of the seekers of sacred knowledge. Indeed the best of the words is the book of Allah and the best of guidance is the guidance of our beloved master Muhammad ﷺ. Scholars of Islam, throughout the history, have contributed to preservation and communication of the word of Rasool Allah ﷺ - our connection to the book of Allah and our means of interpreting it. They guarded the noble words of our master from all the impurities and formed the sciences that would be sufficient to prevent all the generations of Muslims from falling into misguidance if they ponder upon them and understand them. Usool Al-Hadith is one of such marvelous Islamic sciences. It deals with identifying and segregating the authentic narrations from the inauthentic ones. It explains the way the prophetic traditions were preserved and communicated generation after generation. It establishes and explains the role of Sunnah in our life as Muslims. In short, this is one of the most essential Islamic sciences that are highly important for the students of knowledge, especially in today's age and times.

The book that is in your hands at the moment can be classified as a door for entering into the glorious field of Usool al-Hadith. It is an excellent resource for the beginners. Written by the great scholar of the Indian sub-continent, Sheikh Abdul Haq Mohadith Dehlavi, this book explains the key terminologies in the field of hadith sciences. These terms are extremely important for any student of hadith to understand well in order to effectively study the noble prophetic traditions. The book explains the key terms in simple terms without lengthiness and verbosity.

The original text written by Sheikh Abdul Haq was in the Arabic language which he included as an introductory section (called 'Muqadimmah') in his commentary (Sharh) of the famous book of hadith – Mishkat ul Masabeeh. Considering its applicability and benefits for the broader population of students and seekers of knowledge, it was later on produced as a separate book by itself.

OUR APPROACH IN THIS BOOK:

This book provides Arabic text, English translation, and commentary of the Muqadimmah. We have written it in a way that it can also be used as a textbook in the Islamic seminaries. Following is a brief explanation about each of these aspects:

Arabic text and English Translation: We have used a fluent translation approach (rather than word-to-word translation) where considered appropriate. The original

Arabic text (written with red font, is highlighted in unshaded boxes) has been presented with the translation so that those who can understand the Arabic language can benefit from it directly and be able to identify where fluent translation is preferred over word-to-word translation. This approach has been used to ensure clarity and simplicity.

Commentary and explanation: Our commentary appears in **red boxes** spread across the book. They have been colored differently to let the readers differentiate them from the original text. Also, they have been enclosed in a border for easy identification. One of the key features of the commentary in this book is the inclusion of figures which make it very easy to understand the linkage between various types of narrations and the conditions that govern their classification.

Use as a textbook: While writing the commentary, we have tried our best to use the most simple language and elaborate the key concepts so that beginners can also benefit from it. This book can be taught in seminaries before teaching Mishkat (or whichever book of hadith they choose as the first book). Self-assessment questions have been added at the end of all the chapters in the book to enable students to review their learning and fix any short-comings.

SOURCES:

Translation: The translation presented in this book is taken from the translation produced by Bilal Ali Ansari and Kashif ul Ansari. However, where we considered that the meaning is not getting clear, we have added our own translation. This also includes converting the word-to-word translations to a more fluent style, where considered necessary.

Commentary: The following sources have been utilized in writing the commentary:

- ‘Istalahat e Hadith’ (Urdu translation and commentary of the Muqadimmah) by Sheikh Allah Baksh Taunsavi
- ‘Muqaddimah Usool Al-Hadith’ (Urdu translation and commentary of the Muqadimmah) by Maulana Habib ur Rahman Qasimi (Dar ul Uloom, Deoband)
- ‘Introduction to Hadith Sciences’ by Sheikh Suhaib Hasan
- Other books/ articles dealing with various aspects of the science of Usool Al-Hadith

ORGANIZATION OF THIS BOOK

There have been five aspects according to which the ahadith are usually classified:

1 According to reference to a particular Authority or how elevated the chain of transmission goes (covered in Chapter 1)
2 According to the links of Isnad (covered in chapter 2 and 3)
3 According to nature of Matn and Isnad (covered in chapter 3)
4 According to Authenticity of Correspondents (Covered in chapters 4,5,6,8)
5 According to a number of reporters (covered in chapter 7)

As shown from above, this book covers all of the five aspects mentioned above at a basic level.

In addition, the book also covers the following important dimensions of the field of Usool Al-Hadith:

- An overview of key terminologies in the field of hadith sciences
- Various approaches towards inferring rulings from the ahadith
- An overview of some of the books of hadith

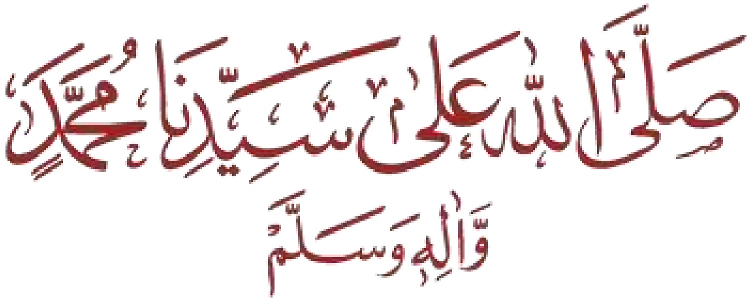
DUA:

I very humbly pray to my God to make this book a source of benefit for me in this Dunya as well Aakhirah. I pray to him to make this a source of the forgiveness of my countless sins and heedlessness. I ask my Rab to protect me from all forms of misguidance. I ask Allah to make this book a means for my brothers and sisters to come close to the beautiful religion of Islam and dedicate themselves to studying it in depth. I ask my Rabb to accept this humble effort and forgive any shortcomings it may contain. I ask my Rabb to make this effort beneficial for our community and our ummah. May the countless blessings and peace be on our beloved messenger ﷺ to whom I dedicate this effort. May Allah give us closeness to him in the Dunya and the Hereafter.

رَبَّنا لا تُؤاخِذنا إِن نَسينا أَو أَخطَأنا

رَبَّنا ءاتِنا فِى الدُّنيا حَسَنَةً وَفِى الاخِرَةِ حَسَنَةً وَقِنا عَذابَ النّارِ

رَبَّنا تَقَبَّل مِنّا ۖ إِنَّكَ أَنتَ السَّميعُ العَليمُ



Muhammad Nabeel Musharraf

Perth, 10 April 2018

A BRIEF BIOGRAPHICAL SKETCH OF SHEIKH ABDUL HAQ MOHADITH DEHLAVI

NAME AND LINEAGE:

The ancestry of Sheikh Abdul Haq goes to Bukhara from where his forefathers came and settled in Delhi. Being attached to the Mughal court, his father, Shaikh Saifuddin Turk Bukhari, was a well-known figure of the time. Sheikh Dehlavi was born in 1551 CE (958 AH) in the month of Muharram in Delhi. His name was Abdul Haq, Kuniyah was 'Abdul Majd', Takhalus was 'Haqqi', and Urf was 'Mohadith Dehlavi'

SCHOLARLY CAREER:

His father, who himself was a scholar of caliber, organized for his initial scholarly education in India. He himself taught him a number of books and laid a very strong foundation in Islamic Sciences. The noble sheikh also acquired the company of a number of other noble scholars of India and benefitted from their knowledge and wisdom. However, one of the key highlights of his scholarly career is his journey to Hijaz in the year 1587 CE (996 AH). A number of factors are attributed to this. One of such factors is the 'Deen-e-Ilahi' that the Mughal king Akbar introduced. Sheikh Abdul Haq was extremely disappointed with this and also the support that it acquired from the notables. The sheikh was left with no option but to migrate. During his stay in Makkah, he studied the prophetic traditions and other Islamic sciences under many notable scholars of the time. Upon the advice of his teachers in the haramain shareefain, he decided to return back to India and fight the ignorance that was being spread there. After staying there for a few years, the Sheikh returned to India and spend the next 55 years of his life in teaching and learning Islamic sciences. He wrote around 116 books and nurtured countless scholars. It is not an exaggeration to say that most of the works on core Islamic sciences in India were between 11^{th} to 13^{th} century were a result of the efforts the noble sheikh made and the seeds he sowed. It is because of this reason that he is known as "the pioneer of the Islamic literature in Indian subcontinent".

DEATH:

He died in Delhi, in 1642 CE (1052 AH) in the month of Rabi ul Awwal.

SECTION 1

HADITH AND ITS TYPES ACCORDING TO ATTRIBUTION TO THE PROPHET

1.1 WHAT IS MEANT BY THE TERM 'HADITH':

اعْلَم أَن الحَدِيث فِي إصطلاح جُمْهُور الْمُحدثين يُطلق على قَول النَّبِي صلى الله عَلَيْهِ وَسلم وَفعله وَتَقْرِيره

وَمعنى التَّقْرِير أَنه فعل أحد أَو قَالَ شَيْئا فِي حَضرته صلى الله عَلَيْهِ وَسلم وَلم يُنكره وَلم يَنْهَهُ عَن ذَلِك بل سكت وَقرر

Hadith, according to most of the scholars, means

1. **Qawl:**
   The speech of the Prophet ﷺ

2. **Fai'al**:
   His actions

3. **Taqreer**:
   His tacit approval
   (i.e. someone did or said something in his presence and he didn't reject him or prohibit him from that; rather he remained silent and acquiesced)

وَكَذَلِكَ يُطلق الحَدِيث على قَول الصَّحَابِيّ وَفعله وَتَقْرِيره وعَلى قَول التَّابِعِيّ وَفعله وَتَقْرِيره

The term 'hadith' also applies to:

- the speech of **companions**, their actions, their acquiescence, and
- the speech of the **tabayoon**, their actions, and their acquiescence.

1.2 TYPES OF NARRATIONS ACCORDING TO THEIR ATTRIBUTION TO THE PROPHET

There are three main types of narrations according to their attribution to the Prophet ﷺ, as explained by the noble sheikh.

For the ease of students, we have converted that into the graphical form as shown in figure 1.

Their further sub-classifications have been explained later on in this section.

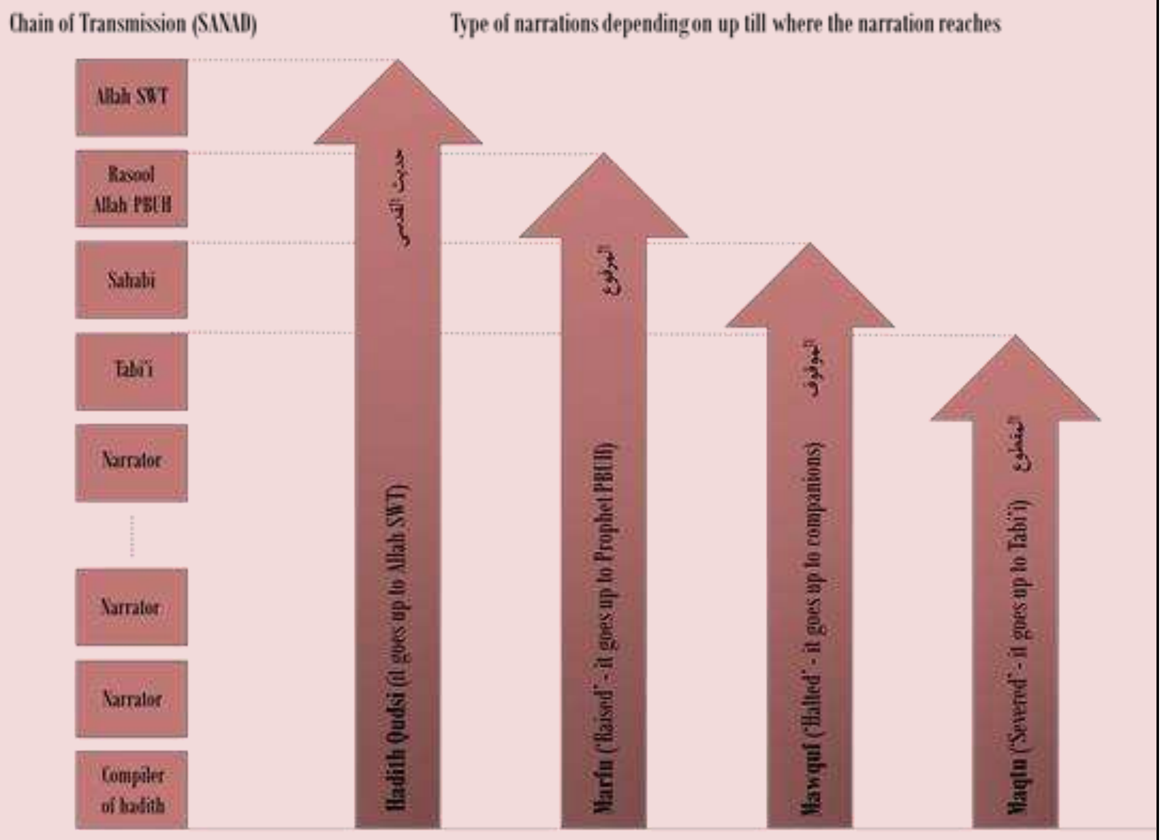


Figure 1: Types of narrations according to how far up their *sanad* (chain of narrators) reach

1.2.1 Marfu:

فَمَا انْتهى إِلَى النَّبِي صلى الله عَلَيْهِ وَسلم يُقَال لَهُ الْمَرْفُوع

The hadith which goes back to the Prophet ﷺ is called Marfu (the raised chain)

1.2.2 Mawquf:

وَمَا انْتهى إِلَى الصَّحَابِيّ يُقَال لَهُ الْمَوْقُوف كَمَا يُقَال قَالَ أَو فعل أَو قرر ابْن عَبَّاس أَو عَن ابْن عَبَّاس مَوْقُوفا أَو مَوْقُوف على ابْن عَبَّاس

That which goes back to the companion is called Mawquf (the halted chain).

As it is said [for example]: 'Ibn 'Abbas said/ did/ or acquiesced' or 'on the authority of Ibn 'Abbas' or 'Mawquf on Ibn 'Abbas'.

1.2.3 Maqtu:

وَمَا انْتهى إِلَى التَّابِعِيّ يُقَال لَهُ الْمَقْطُوع

That which goes back to a tabayi is called Maqtu (severed chain).

After explaining the three main categories with regards to where the sanad of a narration ends, the Sheikh moves on an explains some common hadith terminologies; these terminologies are dependent on the three categories defined above and hence it makes perfect sense to define them first. Their sub-classification come later on in the section.

1.3 DO THE TERMS 'HADITH' AND 'ATHAR' MEAN THE SAME THING?

وَقد خصص بَعضهم الحَدِيث بالمرفوع وَالْمَوْقُوف إِذْ الْمَقْطُوع يُقَال لَهُ الْأَثر وَقد يُطلق الْأَثر على الْمَرْفُوع أَيْضا كَمَا يُقَال الْأَدْعِيَة المأثورة لما جَاءَ من الْأَدْعِيَة عَن النَّبِي صلى الله عَلَيْهِ وَسلم

Some of the scholars consider the term 'Hadith' to be specific to Marfu' and Mawquf only, since Maqtu' is called Athar[1] ([meaning] a non-Prophetic Hadith).

However, the term Athar could also apply to Marfu', as the supplications which have come from the Prophet ﷺ are called 'A'diyul Mathurah'

[i.e. in this title given to them, the word 'Mathurah' comes from the same roots as 'Athar'].

Shiekh now backs up his opinion regarding the correct view about the word 'Athar' in the light of how the pious predecessors used this term.

[1] There two definitions of athar.

1) It is same as hadith, as marfū', maqtū and mawqūf ahadīth are all narrated the same way.
2) It is specific to speech, actions and tacit approval of companions and tabayīn. A muhaddith is also called 'athari'.

والطَّحَاوِي سمى كِتَابه الْمُشْتَمل على بَيَان الْأَحَادِيث النَّبَوِيَّة وآثار الصَّحَابَة بشرح مَعَاني الْآثَار

Imam Tahawi named his book 'Sharah M'ani al-athar' which contains ahadith of the Prophet ﷺ and athar of companions.

وَقَالَ السخاوي إِن للطبراني كتابا مُسَمّى بتهذيب الْآثَار مَعَ أَنه مَخْصُوص بالمرفوع وَمَا ذكر فِيهِ من الْمَوْقُوف فبطريق التبع والتطفل

Imam Sakhawi said that: There is a book named 'Tahzib ul-athar' by Imam Tibrani. It is specific to Marfu' hadith. As for the Mawquf ahadith mentioned in it, they are mentioned but incidentally.

1.4 DO THE TERMS 'KHABAR' AND 'HADITH' MEAN THE SAME THING?

وَالْخَبَر والحَدِيث فِي الْمَشْهُور بِمَعْنى وَاحِد وَبَعْضهمْ خص الحَدِيث بِمَا جَاءَ عَن النَّبِي صلى الله عَلَيْهِ وَسلم وَالصَّحَابَة وَالتَّابِعِينَ وَالْخَبَر بِمَا جَاءَ عَن أَخْبَار الْمُلُوك والسلاطين وَالْأَيَّام الْمَاضِيَة

وَلِهَذَا يُقَال لمن يشْتَغل بِالسنةِ مُحدث وَلمن يشْتَغل بالتواريخ أخباري

Khabar[2] and Hadith popularly have the same meaning.

However, some scholars [differed with this opinion and] termed what has come from the authority of the Prophet ﷺ, the companions, and tabayin as the Hadith; whereas they termed Khabar as a report or narration that is narrated about the news of the kings, sultans and the old days.

Hence, the one who engages in the study of Sunnah is called a 'Muhaddith' and the one who engages with histories is called 'Akhbari'.

1.5 ON THE MARFU HADITH: MEANS OF RAF'A:

وَالرَّفْع قد يكون صَرِيحًا وَقد يكون حكما

Raf'a [to the Prophet ﷺ] could either be explicit (*Sareeh*) or indirect/ implicit (Hukmi).

---

[2] There are three views regarding khabar and hadīth

1) Both have same meaning.

2) What comes from the Prophet is hadīth and what comes from other than him is khabar.

3) 'Khabar' is a common term and whereas 'hadith' is specific. It means what comes from the Prophet is hadīth and what comes from him as well as others is khabar; or in other words every hadīth is khabar but every khabar is not hadīth.

These two types of Raf'a can be further divided based on the three aspects covered above in the definition of hadith in section 1.1, namely:

- Qawli (his words)
- Fai'ali (his actions)
- Taqreeri (tacit approval)

This, accordingly, gives rise to 6 sub-classifications as explained below.

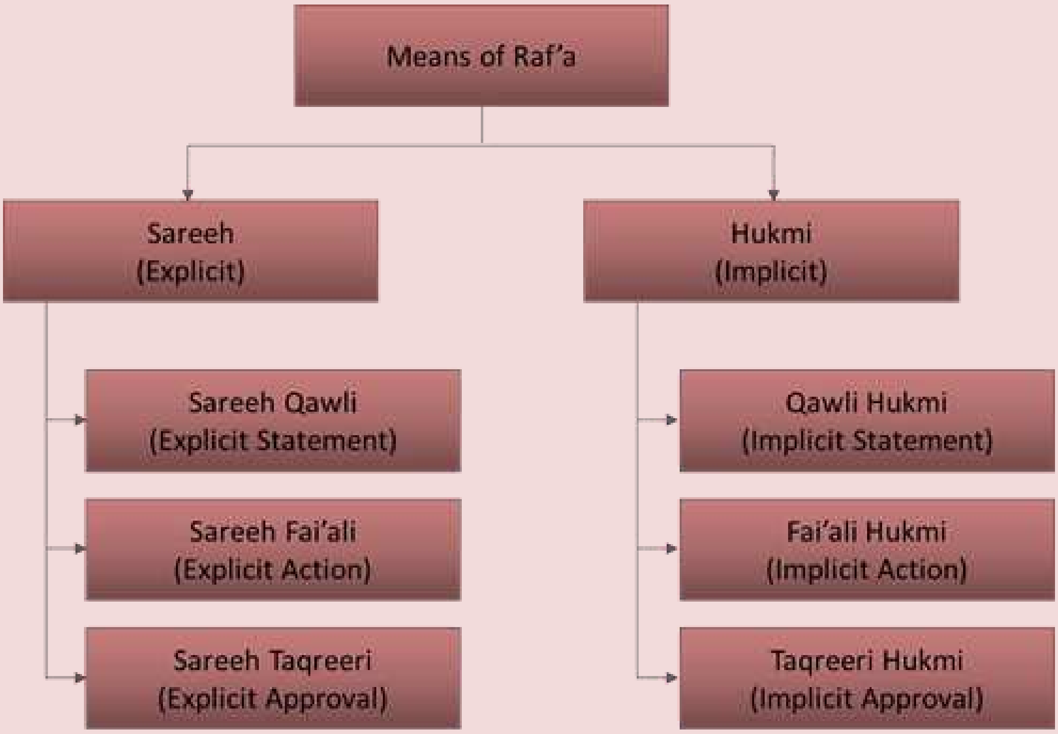


Figure 2: Means of Rafa' of hadith and classification based on being implicit or explicit

1.5.1 Sareeh Qawli (explicit speech):

أما صَرِيحًا فَفِي القولي كَقَوْل الصَّحَابِيّ سَمِعت رَسُول الله صلى الله عَلَيْهِ وَسلم يَقُول كَذَا أَو كَقَوْلِه أَي الصَّحَابِيّ أَو قَول غَيره قَالَ رَسُول الله صلى الله عَلَيْهِ وَسلم أَو عَن رَسُول الله صلى الله عَلَيْهِ وَسلم أَنه قَالَ كَذَا

As to being **explicit in speech**, it is like the companion's saying:

4. 'I heard the Messenger of Allah saying so and so'
5. or like his or someone else's saying: 'The Messenger of Allah said…'
6. or 'from the authority of the messenger of Allah that he said' such and such.

1.5.2 Sareeh Fai'ali (explicit action):

وَفِي الْفعْلِيّ كَقَوْل الصَّحَابِيّ رَأَيْت رَسُول الله صلى الله عَلَيْهِ وَسلم فعل كَذَا أَو عَن رَسُول الله صلى الله عَلَيْهِ وَسلم أَنه فعل كَذَا أَو عَن الصَّحَابِيّ أَو غَيره مَرْفُوعا أَو رَفعه أَنه فعل كَذَا

As to being **explicit in action**, it is when a Companion says:

- "I saw the Messenger of Allah (may Allah bless him and grant him peace) do…" or
- if he says: "from the Messenger of Allah (may Allah bless him and grant him peace) that he did…" or
- if someone says: "from a Companion or someone else… it is raised" or
- when a narrator states: "the Companion raised it (the hadith)."

1.5.3 Sareeh Taqreeri (tacit approval):

والتقريري أَن يَقُول الصَّحَابِيّ أَو غَيره فعل فلَان أَو أحد بِحَضْرَة النَّبِي صلى الله عَلَيْهِ وَسلم كَذَا وَلَا يذكر إِنْكَاره

And by **tacit approval** by the companion or someone else saying: 'Such and such or someone did such and such in the presence of the messenger of Allah and he doesn't mention that he rejected it.

1.5.4 Qawli Hukmi (implicit statement):

وَأما حكما فكإخبار الصَّحَابِيّ الَّذِي لم يخبر عَن الْكتب الْمُتَقَدّمَة مَا لَا مجَال لِلِاجْتِهَاد فِيهِ عَن الْأَحْوَال الْمَاضِيَة كأخبار الْأَنْبِيَاء أَو الْآتِيَة كالملاحم والفتن وأهوال يَوْم الْقِيَامَة أَو عَن ترَتّب ثَوَاب مَخْصُوص أَو عِقَاب مَخْصُوص على فعل فَإِنَّهُ لَا سَبِيل إِلَيْهِ إِلَّا السماع عَن النَّبِي صلى الله عَلَيْهِ وَسلم

An example of an **implicit statement** is when a Companion, not narrating from the early scriptures, but narrating that in which there is no room for individual analytical reasoning, narrates historical events, stories of the Prophets, or stories of that which is to come, like the [prophesized] wars, tribulations, and the terrors of the Day of Resurrection; or narrates a specific reward or punishment resultant of a particular action, since there can be no means of attaining this knowledge except through direct oral transmission from the Prophet (may Allah bless him and grant him peace).

In the Qawli Hukmi, the scholars have put two important conditions:

- The companion telling a point should not be the one narrating from the people of the book
- The point being told should be such that it could not have been extracted through ijtihad or personal reasoning.

In the presence of these two limitations, the point being told cannot be something written in the previous book and cannot be something that is companion's own judgement or point of view based on Ijtihad and it can be said that it came from the Prophet ﷺ.

1.5.5 Fai'ali Hukmi:

أَو يفعل الصَّحَابِيّ مَا لَا مجَال لِلِاجْتِهَاد فِيهِ

[It refers to] those actions of the companions about which there is no room for ijtihad. [In this situation, it is very probable that the action would be based on the action or command of the prophet.]

Scholars explain that when the words (Qawl) and actions (Fai'al or Amal) are weighed, Qawl is given more weightage. In the case of fai'ali hukmi hadith, it is more conservative and safer to term such ahadith as fai'ali hukmi (rather than Qawli hukmi).

1.5.5 Taqreeri Hukmi (implicit consent):

أَو يخبر الصَّحَابِيّ بِأَنَّهُم كَانُوا يفْعلُونَ كَذَا فِي زمَان النَّبِي صلى الله عَلَيْهِ وَسلم لِأَن الظَّاهِر اطِّلَاعه صلى الله عَلَيْهِ وَسلم على ذَلِك ونزول الْوَحْي بِهِ

أَو يَقُولُونَ من السّنة كَذَا لِأَن الظَّاهِر أَن السّنة سنة رَسُول الله صلى الله عَلَيْهِ وَسلم وَقَالَ بَعضهم إِنَّه يحْتَمل سنة الصَّحَابَة وَسنة الْخُلَفَاء الرَّاشِدين فَإِن السّنة تطلق عَلَيْهِ

[An example of an implicit consent is] when a Companion narrates that the Companions used to do something in the time of the Prophet (may Allah bless him and grant him peace), because it is assumed that he (may Allah bless him and grant him peace) was aware of it and that revelation had descended concerning it.

[Similarly, implicit consent is implied when] they say: "Such and such is from the Sunnah", because the assumption is that "sunnah" refers to the Sunnah of the Messenger of Allah (may Allah bless him and grant him peace). Some scholars, however, have stated it can imply the sunnah of the Companions or the Righteous Caliphs as well, since the word sunnah also applies to them.

END OF SECTION

SELF-ASSESSMENT

1. Explain the term hadith and who does that apply to?
2. What are the three classifications of hadith with regards to how far up their sanad (chain of narrators) reaches?
3. Do the terms 'hadith' and 'athar' mean the same? Explain.
4. Do the terms 'khabar' and 'hadith' mean the same? Explain.
5. Explain the six sub-classifications of hadith based on whether they are based on explicit words, actions or approvals of Prophet ﷺ or the implicit ones.

SECTION 2

CLASSIFICATION OF AHADITH BASED ON THE CHARACTERISTICS OF SANAD AND MATN

All the ahadith consist of two components:

- Sanad
- Matn

This chapter elaborates their definitions and other relevant concepts.

2.1 WHAT IS MEANT BY SANAD OF HADITH AND IS IT SOMETHING DIFFERENT FROM ISNAD:

السَّنَد طَرِيق الحَدِيث وَهُوَ رِجَاله الَّذين رَوَوْهُ

والإسناد بِمَعْنَاهُ وَقد يجيء بِمَعْنى ذكر السَّنَد والحكاية عَن طَرِيق الْمَتْن

Sanad means : the path that leads to hadith – i.e. the narrators who have narrated the hadith. Isnad has the same meaning. Sometimes, it is used to mean the mentioning of sanad and telling the path of the Matan.

Isnad system was used by Arabs for transmitting the poetry prior to Islam. But after being adopted by the hadith scholars, it reached its pinnacle. They coupled it with significant research and added tremendously to its sophistication.

Abdullah ibn al-Mubarak (d. 181AH), Imam Bukhari's illustrious teacher, said: "The isnaad is from the religion. Were it not for the isnad anyone could say anything he wished." This system was developed to avoid and eliminate any forgeries. By the end of the first century, the science of isnad was fully developed.

2.2 WHAT IS MEANT BY MATN OF THE HADITH:

مَتْن مَا انْتهى إِلَيْهِ الْإِسْنَاد

Matan is at what Isnad ends [it can be a statement, an action, or a tacit approval as discussed before].

As discussed before, hadith consists of two parts. The first part is sanad. When this part ends, the matn begins (as explained by the Sheikh).

Let us consider the following example to clarify the concept of Sanad and Matn.

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، وَأَبِي، ظَبْيَانَ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ يَرْحَمُ اللَّهُ مَنْ لاَ يَرْحَمُ النَّاسَ "

In the above hadith from Sahih Bukhari (No. 7376), the following part refers to the sanad:

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، وَأَبِي، ظَبْيَانَ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ

Whereas, the following part is the matn:

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: لاَ يَرْحَمُ اللَّهُ مَنْ لاَ يَرْحَمُ النَّاسَ

Allah's Messenger (ﷺ) said, "Allah will not be merciful to those who are not merciful to mankind."

What type of hadith is this with regards to how far up its chain reaches (what we studied in chapter 1)?

Select one option from each row:

1. A) Al-Marfu B) Al-Mawquf C) Al-Maqtu
2. A) Qawli B) Fai'ali C) Taqreeri
3. A) Sareeh B) Hukmi

See the answer in the footnote.[3]

2.3 TYPES OF NARRATIONS BASED ON THE CHARACTERISTICS OF THEIR CHAIN:

[3] This is a Marfu Sareeh Qawli Hadith

2.3.1 Muttasil:

فَإِن لم يسْقط راو من الْبَين فَالْحَدِيث مُتَّصِل وَيُسمى عدم السُّقُوط اتِّصَالًا

If no narrator is missing from between the narrators then the Hadith is Muttasil (uninterrupted). The condition of having no missing narrators is called is called Ittisal of the sanad.

Some of the scholars also use the 'Muttassil' to mean a Mawsool (meaning 'connected') narration.

2.3.2 Munqati

وَإِن سقط وَاحِد أَو أَكثر فَالْحَدِيث مُنْقَطع وَهَذَا السُّقُوط انْقِطَاع

If one or more narrators are missing from the sanad [anywhere], then the Hadith is Munqati' (suspended), and this condition of the sanad with missing narrators is called Inqita'.

The above is the generic definition of munqati narrations. However, the breakage (inqita) can be of different types. The next few subsections (e.g. the sections on Muallaq, Muadal etc.) can be considered as sub-classifications munqati ahadith (explaining the different types of breakages in the chain of narrators). We will revisit the definition of Munqati hadith in section 2.3.6.

What is defined above is a commonly known opinion. However, According to another opinion, Munqati ahadith also include those narrations which have unknown narrator(s) in their sanad.

The isnad which contains the narrators which did not have a connection with each other (e.g. they never met each other) also fall under this category.

2.3.3 Muallaq

والسقوط إِمَّا أَن يكون من أول السَّنَد وَيُسمى مُعَلّقا وَهَذَا الْإِسْقَاط تَعْلِيقا والساقط قد يكون وَاحِدًا وَقد يكون أَكثر وَقد يحذف السَّنَد كَمَا هُوَ عَادَة المصنفين يَقُولُونَ قَالَ رَسُول الله صلى الله عَلَيْهِ وَسلم

A 'Mu'allaq' [literally, 'suspended'] hadeeth is the one in which [one or more] narrators are omitted from the beginning of its isnad [by the muhaddith who compiled the book]; the process or state of missing narrators from the chain (sanad) is called Ta'liq.

Sometimes Muallaq narration is known as *balaghah* ("to reach"); for example, Imam Malik sometimes says in Al-Muwatta', "It reached [using a passive form of word balaghah] me that the Messenger of Allah (may Allah bless him and grant him peace) said ..."

The number of missing narrators could be one or more and sometimes whole sanad could be omitted; this is the customary among many authors, they say: 'The Messenger of Allah said…'

Mu'allaq hadith cannot be considered manqati[4] without further analysis, as its chains may be available elsewhere.

When the isnad are mentioned elsewhere in the reliable books of hadith, many of the scholars omit them in their works for the sake of brevity.

Describing a narration as mu'allaq does not automatically mean that it is regarded as da'eef (weak). There is no difference of opinion among the scholars regarding this matter.

According to Sheikh Saleh Al-Munajjid, the ruling on a mu'allaq hadeeth is – as in the case of any other hadeeth – that it is essential to collect and examine all its isnads.

After that, the ruling must be one of the following:

1 – If we cannot find an isnad for it in any book, then in that case the ruling is that the hadeeth is da'eef (weak), because nothing is known about the narrators who have been omitted from the isnad; some of them may be weak or liars.

For example: al-Hafiz Ibn 'Abd al-Barr narrated in a mu'allaq report that the Prophet (peace and blessings of Allah be upon him) said: "There is no Muslim who passes by the grave of his brother whom he knew in this world, and greets him with salaam, but Allah restores his soul to him so that he may return the greeting."

The scholars researched this mu'allaq report but they could not find an isnad for it in any book. Everyone who mentioned it quoted it from the mu'allaq report of Ibn 'Abd al-Barr, so basically it is a da'eef hadeeth,

[4] Muallaq and Munqati are two of the seven states of narrations with missing narrators from the chain. There are other states too which are discussed later on in the book.

but some scholars regarded it as Sahih, following Ibn 'Abd al-Barr who narrated it as a mu'allaq report but classed it as Sahih.

2 – If we find the hadeeth with an uninterrupted ('mutassil' or 'mawsool') isnad in another book of hadeeth, then in that case we have to examine the isnad, and we judge it on the basis of the principles that the scholars have set out for examination of hadeeth.

Taleeqat in Sahih Bukhari

والتعليقات كَثِيرَة فِي تراجم صَحِيح البُخَارِيّ وَلها حكم الِاتِّصَال لِأَنَّهُ الْتزم فِي هَذَا الْكتاب أَن لَا يَأْتِي إِلَّا بالصَّحِيحِ وَلكنهَا لَيست فِي مرتبَة مسانيده إِلَّا مَا ذكر مِنْهَا مُسْندًا فِي مَوضِع آخر من كِتَابه

There many Ta'liqat in the *chapter headings* of Sahih al- Bukhari. However, they have the ruling of Ittisal (connected) because he ensured that he doesn't mention any hadith in this book except Sahih. However,, they are not of the same level as that of his Masanid [the ones that have complete isnad up to the Prophet ﷺ] except those muallaq narrations for which he has mentioned the isnad at another place(s) in the book.

There are two ways in which the Muallaq narrations have been mentioned in Sahih Bukhari, as explained below.

وَقد يفرق فِيهَا بِأَن مَا ذكر بِصِيغَة الْجَزْم والمعلوم كَقَوْلِه قَالَ فلَان أَو ذكر فلَان

دلّ على ثُبُوت إِسْنَاده عِنْده فَهُوَ صَحِيح قطعا

وَمَا ذكره بِصِيغَة التمريض والمجهول قيل وَيُقَال وَذكر فَفِي صِحَّته عِنْده كَلَام وَلكنه لما أوردهُ فِي هَذَا الْكتاب كَانَ لَهُ أصل ثَابت وَلِهَذَا قَالُوا تعليقات البُخَارِيّ مُتَّصِلَة صَحِيحَة

Muallaq ahadith in Sahih Al-Bukhari fall into two categories:

1. Those that he narrated with a definitive form, for example: when he says so-and-so said such-and-such or mentioned such-and-such... This method of narrating Mu'allaq Hadeeths is considered a judgment by Al-Bukhari that these Hadeeths are authentically attributed to the person they are attributed to; it is therefore considered an authentic narration [this is because he would never have definitively attributed something to a certain narrator unless he had verified the authenticity of that attribution to that narrator].

2. Those with a less definitive form and in passive tense; for example, when he says, it was said or it was narrated on the authority of so and so, indicate that there is a doubt concerning its authenticity.

But since he narrated it in this book, its origin is proved. Due to this, the scholars say that the Ta'liqat of al-Bukhari are Muttasil and Sahih.

> Al-Suyooti said in *Tadreeb al-Raawi*: Most of the reports of this type in al-Bukhari appear with the full isnad [i.e. in mawsool / muttasil form] elsewhere in his book; but he narrated them in mu'allaq form for the sake of brevity and so as to avoid repetition.
>
> Imam Ibn Al-Hajr Al-Asqalani's, the famous commentator or Sahih Bukhari, studied the muallaq narrations in Sahih Bukhari in detail and concluded the following, as mentioned in his book *Taghliq al-Ta'liq*:
>
> > In general, al-Bukhari did not leave a hadith in 'hanging' [muallaq] form except:
> >
> > 1) When it is repeated (i.e. it has been quoted elsewhere with its full chain)
> >
> > 2) When he has already quoted another hadith with full isnad that conveyed the same meaning and then added this quote without a chain for the sake of brevity
> >
> > 3) For clarifying something in the chain about a particular narrator's taking from another (a technical matter that is not related to the subject at hand)
> >
> > 4) If it is a statement of a Companion, because the statements of the Companions are not the main purpose of this book, and therefore Imam Bukhari did not feel the need to always provide the chains leading up to their statements
> >
> > 5) Someone in the chain did not possess the required standard of exactitude in his narrations, or may be a trustworthy narrator but not according to the high standard that Imam Bukhari set for his Sahih book in particular.

2.3.4 Mursal

وَإِن كَانَ السُّقُوط من آخر السَّنَد فَإِن كَانَ بعد التَّابِعِيّ فَالْحَدِيث مُرْسل وَهَذَا الْفِعْل إرْسَال كَقَوْل التَّابِعِيّ قَالَ رَسُول الله صلى الله عَلَيْهِ وَسلم

If a Hadith has an omission (of a narrator) at the end of the sanad, even if it is after Taba'i, it is called Mursal [literally meaning: 'loose' or 'hurried').

This state [of missing narrator(s) at the end of sanad] is called Irsal; for example, a Taba'i saying: 'The Messenger of Allah said…' [when he did not see the Prophet ﷺ himself but heard it from a companion or another tabi'i].

Is there a difference between Mursal and Munqati?

وَقد يجيئ الْمُرْسل والمنقطع بِمَعْنى والاصطلاح الأول أشهر

Sometimes Mursal and Munqati' (ahadith) could have same meaning [i.e. lack of end-to-end connection in the sanad]. However, the definition provided above [i.e. missing narrators from the end of the sanad] is more popular.

As explained earlier on, many scholars consider Mursal, Muallaq, and Muadal to be the sub-set of Munqati. Mursal stands for lack of connection, or break in the chain of narrators, at the end of sanad; whereas, Munqati means breakage at any stage.

The ruling regarding accepting or rejecting Mursal narrations:

There have been various scholarly opinions about the authenticity of Mursal narrations. Sheikh Abdul Haq Dahelvi has described some opinions in the book. For the benefit of our readers, we have categorized them, as follows. This categorization is also complimented with the opinions of other notable scholars.

1. Remaining silent
   This opinion is held by:
   - Most of the scholars, as opined by Sheikh Abdul Haq
   - Imam Ibn Abi Hatim

2. Considering it authentic, irrespective of the narrators involved with the condition that no other narration opposes them
   This opinion is held by
   - Imam Ahmed Ibn Hanbal and other Hanbali scholars (they accept Mursal and weak narrations [which are not excessively weak] if no Musnad narration goes against them)
   - Imam Abu Dawud

3. Considering it weak irrespective of the narrators
   This opinion is held by:
   - Imam Ibn Hazm

4. Considering it authentic in case of elder (or those who are known to be highly reliable in their hadith transmission) successors (tabioon) and weak in case of younger one (or those who are known to have certain weaknesses in their transmission of hadith) ones. The second type of successors are expected to have two narrators above them in the chain before reaching the Prophet ﷺ and hence it is not known who they omitted.

   This opinion is held by:
   - Imam Malik and a number of Maliki scholars,
   - Imam Abu Hanifah (he holds the same opinion as Imam Malik and accepts the Mursal Hadith whether or not it is supported by another hadith)
   - Imam Al-Hakim
   - Imam Al-Khateeb Al-Baghdadi
   - Al-Dhahabi (he regards the Mursal of younger Successors such as al-Hasan al-Basri, al- Zuhri, Qatadah and Humaid al-Tawil as the weakest type of Mursal)

5. Based on availability of Isnad through another transmission and the reliability of successor
   This opinion is held by:
   - Imam Shafi'i,
   - Imam Ibn As-Salah

6. Case by Case consideration
   This opinion is held by:
   - Ibn Taimiyyah (he classifies Mursal into three categories. He says, "There are some acceptable, others unacceptable, and some which require further investigation: if it is known that the reporter does so [i.e. narrates by Irsal] from reliable authorities, then his report will be accepted; if he does so from both classes of authorities, i.e. reliable and unreliable, we shall not accept his narration [on its own, without further investigation], for he is narrating from someone whose reliability is unknown; all such Mursal ahadith which go against the reports made by reliable authorities will be rejected completely.")

The following passages take us back to the original text from the book which would now be much easier to relate to and understand, inshaAllah.

وَحكم الْمُرْسل التَّوَقُّف عِند جُمْهُور الْعلمَاء لِأَنَّهُ لَا يدرى أَن لسَّاقِط ثِقَة أَولا لِأَن التَّابِعِيّ قد يروي عَن التَّابِعِيّ
وَفِي التَّابِعين ثِقَات وَغير ثِقَات
وَعند أبي حنيفَة وَمَالك الْمُرْسل مَقْبُول مُطلقًا
وهم يَقُولُونَ إِنَّمَا أرْسلهُ لكَمَال الوثوق والاعتماد لِأَن الْكَلَام فِي الثِّقَة وَلَو لم يكن عِنْده صَحِيحا لم يُرْسِلهُ وَلم يقل قَالَ رَسُول صلى الله عَلَيْهِ وَسلم
وَعند الشَّافِعِي إِن اعتضد بِوَجْه آخر مُرْسل أَو مُسْند وَإِن كَانَ ضَعِيفا قبل وَعَن أَحْمد قَولَانِ
وَهَذَا كُله إِذا علم أَن عَادَة ذَلِك التَّابِعِيّ أَن لَا يُرْسل إِلَّا عَن الثِّقَات وَإِن كَانَت عَادَته أَن يُرْسل عَن الثِّقَات وَعَن غير الثِّقَات
فَحكمه التَّوَقُّف بالِاتِّفَاق كَذَا قيل
وَفِيه تَفْصِيل أَزِيد من ذَلِك ذكره السخاوي فِي شرح الألفية

The ruling of Mursal hadith is to 'remain silent' [called tawaqquf, meaning with-holding the judgement about its authenticity] according to most of the scholars because it's not known if the omitted narrator is trustworthy or not, as Taba'i could narrate from another Taba'i and amongst Taba'in there are trustworthy [thiqat] and as well unreliable.

According to Imam Abu Hanifah and Imam Malik, Mursal Hadith is accepted unconditionally. They say: he did Irsal only due to reliability and certainty. The hadith is reliable as, if it wasn't Sahih according to him, he would not have done Irsal and he wouldn't have said: 'The Messenger of Allah said…'

According to Imam Shafa'i if it is supported by another way; Mursal or Musnad, even if it is weak, it is accepted.

There are two opinions of Imam Ahmad bin Hanbal:

1. If it is known that the habit of that taba'i is that he doesn't do Irsal except from reliable people and if his habit is to do
2. Irsal from reliable people as well as from non-reliable, then its ruling, as it is said, is to 'remain silent' as per consensus.

There is more detail in it as mentioned by Imam Sakhawi in 'Sharah Alfiyah'.

2.3.5 Mu'dal

وَإِن كَانَ السُّقُوط من أَثْنَاء الْإِسْنَاد فَإِن كَانَ السَّاقِط اثْنَيْنِ متواليا يُسمى معضلا بِفَتْح الضَّاد

If the narrators are missing from in-between the Isnad, then if it be two consecutive narrators, it is called Mu'dal (problematic) – pronounced with fathah of dua'd.

Muadal (problematic) is the name of a particular sub-classification of munqati (interrupted) hadith, as explained earlier. Every muadal Hadith is interrupted (munqati) but not every interrupted Hadith is muadal [i.e. muadal is a sub-set of munqati hadith which has other types too, as explained before]. The

muadal Hadith consists of the Hadith having an isnad lacking two or more transmitters.

2.3.6 Munqati

وَإِن كَانَ وَاحِدًا أَو أَكثر من غير مَوضِع وَاحِد يُسمى مُنْقَطِعًا

وعَلى هَذَا يكون الْمُنْقَطع قسما من غير الْمُتَّصِل

If one or more (narrators are missing) from the isnad, but not consecutively, then it is called Munqati (suspended). According to this, the Munqati' would be a type of hadith which is not Muttasil.

Two types of meanings associated with the term Munqati:

وَقد يُطلق الْمُنْقَطع بِمَعْنى غير الْمُتَّصِل مُطلقًا شَامِلًا لجَمِيع الْأَقْسَام

وَبِهَذَا الْمَعْنى يجْعَل مقسمًا أَي لَا يكون قسما وَاحِدًا بل يشْتَمل على جَمِيع أَقسَام الِانْقِطَاع

- Sometimes, this term is used with **a specific meaning** [i.e. breakage in the chain at one or more location in which the breakage is not of two consecutive narrators]
- Sometimes, with **a generic meaning** [i.e. all types of breakages in the chain]. In this case, it may include the sub-classifications mentioned above [e.g. mursal, muallaq, muadal].

How to identify Suqoot or Inqita in the narration:

وَيعرف الِانْقِطَاع وَسُقُوط الرَّاوِي بِمَعْرِفَة عدم الملاقاة بَين الرَّاوِي والمروي عَنهُ إِمَّا بِعَدَم المعاصرة أَو عدم الِاجْتِمَاع وَالْإِجَازَة عَنهُ

Inqita' and omission of a narrator is known by knowing that the narrator and the person he is narrating from didn't meet, either:

1. because they didn't live during the same time, or
2. lived in the same time but didn't meet, or
3. the Shaykh who the narrator is narrating from did not give permission (to the person to narrate from him)

Ilm Al-Rijal

بِحكم علم التَّارِيخ الْمُبين لمواليد الرواة ووفياتهم وَتَعْيِين أَوْقَات طَلَبهمْ وارتحالهم

وَبِهَذَا صَار علم التَّارِيخ أصلا وعمدة عِنْد الْمُحدثين

This knowledge comes from the knowledge of history [which the mohaditheen termed as '*Ilm ul Asma Ar-Rijal*' or '*Ilm ur Rijal*' (usually translated as 'the study of the reporters

of hadith' or 'biographical evaluations') and captured in the books of Tareekh, Tabaqat, and other books of this genre]. This knowledge covers the birth and death dates of the narrators, their period of study and travel [and many other important aspects]. It is because of this that the knowledge of history became a source and reliance for the muhaddithin.

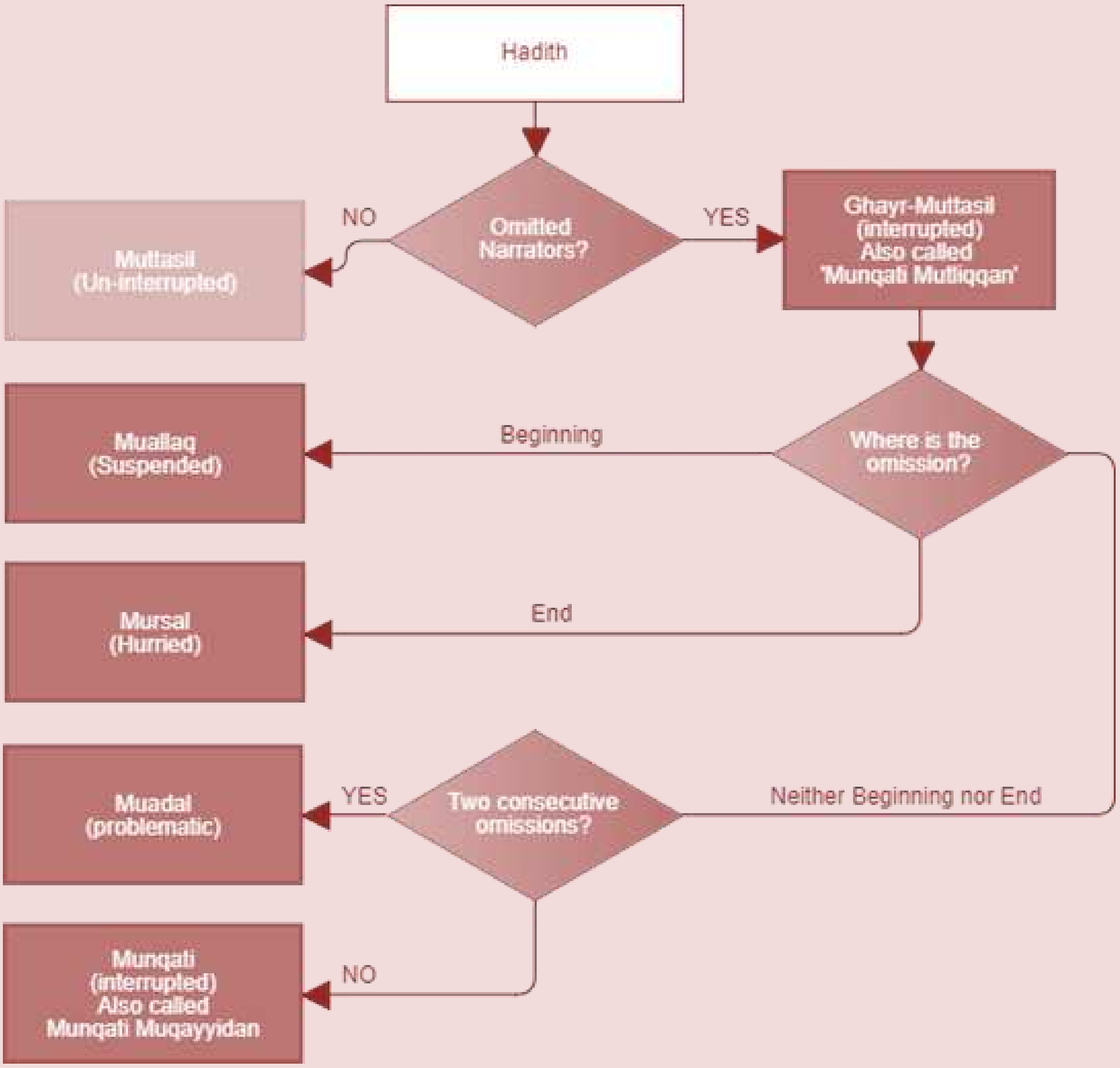


Figure 3: Sub-Classifications of hadith according to connectivity in Sanad

2.3.7 Mudallas

وَمن أَقسَام الْمُنْقَطع المدلس بِضَم الْمِيم وَفتح اللَّام الْمُشَدّدَة يُقَال لهَذَا الْفِعْل التَّدْلِيس ولفاعله مُدَلّس بِكَسْر اللَّام

Amongst the categories of munqatiʿ hadith is the mudallas hadith. The act of omission that occurs in such a hadith is called tadlis (concealment, camouflage) and the one who does it a mudallis (concealer).

When does tadlis occur?

وَصورته أَن لَا يُسمى الرَّاوِي شَيْخه الَّذِي سَمعه مِنْهُ بل يروي عَمَّن فَوْقه بِلَفْظ يُوهم السماع وَلَا يقطع كذبا كَمَا يَقُول عَن فلَان وَقَال فلَان

Tadlis occurs when a narrator does not name the shaykh whom he, in fact, heard the hadith from. Rather, he narrates from the one above his direct shaykh using such [ambiguous] wording that deludes one to believe that it may have been heard directly, although it cannot be conclusively said to be a falsification [due to the ambiguity of the wording]. For example, if the narrator states: "From (ʿan) so and so" or "so and so said" (as opposed to "I heard so and so say" or "so and so told me…").

Linguistic and contextual meaning of the word tadlis:

والتدليس فِي اللُّغَة كتمان عيب السّلْعَة فِي البيع

وَقد يُقَال إِنَّه مُشْتَقّ من الدلس وَهُوَ اخْتِلَاط الظلام واشتداده

سمي بِهِ لاشْتِرَاكهمَا فِي الخفاء

Tadlis, linguistically, means to hide the defect of a product in a sales transaction. It is also said to be derived from the word "dalas" which means the blending of darkness [with light] or the intensification of darkness.

Tadlis in hadith studies is termed as such because of the ambiguity that is created by the narrator which does tadlis.

Technical Meaning of the term tadlis is an attempt to conceal the defects of the Sanad or chain of transmission by using ambiguous terms to represent the sanad.

Types of tadlis:

Scholars define three sub categories of misrepresentation or tadlis.

1. The first is a misrepresentation in the isnad (**tadlis al-isnad**). This consists either of a transmitter relating from someone he met but did not hear hadith from him, giving an erroneous impression that he heard the hadith directly from him.

2. The second sub-category is misrepresentation of teachers (**tadlis al-shuyukh**). This consists of a transmitter relating from a teacher a Hadith he

did hear from him, but in doing so he mentions the teacher or shaykh with an unfamiliar name, paidonymic, gentilic or a description to conceal his identity. The purpose is usually to hide the identity of the shaykh; however, that is not always the case.

3. The third sub-category is misrepresentation of links between the narrators by skipping the names of some of the weak narrators from the chain (**tadlis al-taswiyyah**). This type of tadlis happens when there is a weak narrator between the two strong and reliable narrators and the person mentioning the hadith skips the weak narrator from the chain if it is known that the two strong narrators have met each other. This way listeners think that the two sheikhs who met each other would have transmitted the hadith in that meeting or the time they spent together; whereas in actual, the narration comes through a weak narrator in between.

There are some other minor sub-classifications of tadlees too which are not mentioned in here for the sake of simplicity and brevity. However, advanced level students are expected to learn about them too.

Ruling on tadlis:

قَالَ الشَّيْخ وَحكم من ثَبت عَنهُ التَّدْلِيس أَنه لَا يقبل مِنْهُ إِلَّا إِذا صرح بِالْحَدِيثِ

The Shaykh (Hafiz Ibn Hajar Asqalani) said: The ruling of the person whose Tadlis is established, is that no Hadith is accepted from him, except the narrations in which he explicitly states that he directly heard that narration from the person he is mentioned in the sanad above him.

قَالَ الشمني التَّدْلِيس حرَام عِنْد الْأَئِمَّة

Imam Shamny said: Tadlis is Haram according to the Imams.

رُوِيَ عَن وَكِيع أَنه قَالَ لَا يحل تَدْلِيس الثَّوْب فكيف بتدليس الحَدِيث
وَبَالغ شُعْبَة فِي ذمه

It was narrated from Waki' that he said: It is not permissible to do Tadlis of a garment, then how about doing this a Hadith? (i.e. it is an even bigger sin in the case of hadith). And Shu'ba exaggerated in dispraise of it.

Imam Shuʿba bin al-Hajjaj was one of the prominent Mohadith from the first and second century after Hijrah. Considering his prominence in hadith sciences, as reported, Imam Sufwan Ath-Thauri remembered him as 'the Leader of the Believers in Hadith'.

It is narrated from Imam Shafi'i that Shu'ba said: "Misrepresentation is the brother of falsehood." He is also reported to have said: "I would rather commit adultery than misrepresentation." This shows Shu'ba's excessive zeal to suppress and deter misrepresentation of hadith and how big a crime he considered such an action.

Acceptance of narrations with tadlis:

وَقد اخْتلف الْعلمَاء فِي قبُول رِوَايَة المدلس فَذهب فريق من أهل الحَدِيث وَالْفِقْه إِلَى أَن التَّدْلِيس جرح وَأَن من عرف بِهِ لَا يقبل حَدِيثه مُطلقًا وَقيل يقبل وَذهب الْجُمْهُور إِلَى قبُول تَدْلِيس من عرف أَنه لَا يُدَلس إِلَّا عَن ثِقَة كَابْن عُيَيْنَة وَإِلَى رد من كَانَ يُدَلس عَن الضُّعَفَاء وَغَيرهم حَتَّى ينص على سَمَاعه بقوله سَمِعت أَو حَدثنَا أَو أخبرنَا

The scholars have differed in regards to accepting the narration of a person who commits tadlis.

1. One group amongst the experts of hadith and fiqh held that tadlis is an adequate reason to declare unreliability of the narrator; whoever was known to do it his hadith should not be accepted under any circumstances.
2. However, according to another opinion, such a person's hadith can be accepted [with the conditions mentioned below].

The majority [of hadith scholars] adhered:

- to accept the tadlis of the one who only does it from someone reliable (thiqah), like [Sufyan] Ibn ʿUyaynah, and
- to reject the one who conceals [both] weak and non-weak narrators, unless he has clarified that he definitely heard it, i.e. by saying: "I heard" or "He transmitted to us" or "He informed us".

The motivation behind tadlis:

والباعث على التَّدْلِيس قد يكون لبَعض النَّاس غَرَض فَاسد مثل إخفاء السماع من الشَّيْخ لصِغَر سنه أَو عدم شهرته وجاهه عِنْد النَّاس

Some people are driven to commit tadlis by wicked intention, such as concealing that one has heard [the report] from a shaykh due to the shaykh's young age or due to his lack of fame and status amongst people.

وَالَّذِي وَقع من بعض الأكابر لَيْسَ لمثل هَذَا بل من جِهَة وثوقهم بِصِحَّة الحَدِيث واستغناء بشهرة الْحَال
قَالَ الشمني يحْتَمل أَن يكون قد سمع الحَدِيث من جمَاعَة من الثِّقَات وَعَن ذَلِك الرجل فاستغنى بِذكرِهِ عَن ذكر أحدهم أَو ذكر جَمِيعهم لتحققه بِصِحَّة الحَدِيث فِيهِ كَمَا يفعل الْمُرْسل

As for the tadlis that was committed by some of the akabir (senior hadith narrators), it was not due to [such intentions], rather it was due to their confidence in the authenticity of the report and the absence of need [to mention the narrator] due to the popularity of his condition.

Shumunni states that it is possible that the elder heard the hadith from a group of reliable narrators and also from that man [who was omitted], so he felt no need to mention him after mentioning one of [the reliable narrators] or after mentioning all of them due to his conviction in the authenticity of the hadith, just as the mursil (narrator of an expedited/ hurried hadith) does.

Sometimes, the scholars hear a hadith from so many teachers that they consider it an adequate evidence to be able to directly attribute the hadith to the scholar from whom his teachers heard the narration. This is one of the possible reasons for the tadlees in some of the narrations from learned mohaditheen.

2.3.7 Mudtarib

A disrupted Hadith is one transmitted in different forms. This difference in form can be of two types:

1. Mudtarib us Sanad – i.e. the hadith has been reported with variation in Isnad (this is more common than the second type)

2. Mudtarib ul Matn – i.e. there is variation in how the hadith is reported through various transmissions

One of its transmitters relates it one way and another relates it a different way from the first (either in terms of matn, or sanad, or both). Sometimes this comes from a single transmitter and sometimes it occurs among a number of its transmitters.

وَإِن وَقع فِي إِسْنَاد أَو متن اخْتِلَاف من الروَاة بِتَقْدِيم أَو تَأْخِير أَو زِيَادَة أَو نُقْصَان أَو إِبْدَال راو مَكَان راو آخر أَو متن مَكَان متن أَو تَصْحِيف فِي أَسمَاء السَّنَد أَو أَجزَاء الْمَتْن أَو بِاخْتِصَار أَو حذف أَو مثل ذَلِك فَالْحَدِيث مُضْطَرب

If a discrepancy occurs between the narrators in a chain (isnad) or text (matn) due to

- the advancement, deferment, addition, omission, or switching of one narrator in the place of another or
- a text in place of [another] text, or
- through distortion in the names of the [narrators of the] chain, or

- through [distortion], summation, or omission of parts of the text, or
- something similar,

then the hadith is termed mudtarib (disrupted).

How to identify a hadith as Mudtarib:

The condition of the hadith which makes it mudtarib is called 'idtarab'.

A hadith can be called to have idtirab unless the following two conditions are fulfilled:

- The difference in the narrations is such that there is no possibility of reconciliation between them
- The two transmissions (isnad) are of equal strength and one cannot be given preference (tarjih) over the other

How to treat the mudtarib hadith:

فَإِن أمكن الجْمع فبها وَإِلَّا فالتوقف

If it is possible to join them, then it is fine, and if not then be silent (regarding it).

Scholars generally mention two ways of dealing with (apparently) Mudtarib ahadith:

1. Jama'a/ Tatbeeq (Reconciliation):

   If the ahadith can be reconciled, this should be the preference. In this way, we can act on all the narrations that are involved

2. Trarjih (preference)

   If one of the two relations is preferable to the extent that the other can no longer stand up against it because its transmitter is more retentive, studied with the teachers longer or there exists some other cogent reason for favoring it, the verdict is in the favor of the preferable transmission. In that case, the hadith may not be characterized as "disrupted" (mudtarib) without qualification and it is not treated in the same way.

If idtirab remains in the hadith, it indicates its weakness.

2.3.9 Mudraj

وَإِن أدرج الرَّاوِي كَلَامه أَو كَلَام غَيره من صَحَابِيّ أَو تَابِعِيّ مثلا لغَرَض من الْأَغْرَاض كبيان اللُّغَة أَو تَفْسِير للمعنى أَو تَقْيِيد للمطلق أَو نَحْو ذَلِك فَالْحَدِيث مدرج

If the narrator inserts [or interprets] his words or someone else's words, for example, a companion or taba'i's words, with an aim such as clarifying the language, or explaining the meaning, or restricting the unrestricted, or something of that sort, then the Hadith is Mudraj (interpolated).

Mudraj hadith can be of two types:

- Mudraj Al-Isnad

  This is the case when a narrator is explaining a hadith and he says something from his own (or from another narration) and the listeners think that he has explained the hadith.
  One of the examples of this kind of mistake is the case of Thabit bin Musa who once entered the class of Shareeq bin Abdullah AlQadhi. Shareeq was telling a hadith to his students.

  He explained the sanad of a narration to his students and paused a little. This pause was because of the large gathering of students in which there were intermediaries who were forwarding the portion of hadith that they heard from the teacher to the people who were sitting behind. them (as they were not able to listen to the teacher directly because of the distance between them).

  While Shareeq had paused for this dictation, he saw Thabit entering the class and said: The one who excessively prays at night, his face will become beautiful during the day". The teacher was praising his righteousness but Thabit thought that it was a hadith and he narrated it forward.

- Mudraj Al-Matn:

  Mudraj ul Matn is that hadith in whose matn some other words have entered in such a way that it is not possible to segregate them from the original text. There are three ways for this to happen:

  - Addition of something at the beginning of hadith (this does not happen very often)
  - Addition of something in the middle of the hadith (this does happen very often)

- Addition of something at the end of the hadith (this is a more common form of Mudraj ul Matn)

The case of narrating a hadith by its meaning (Riwatul Hadith Bil Ma'ana):

وَهَذَا المبحث يجر إِلَى رِوَايَة الحَدِيث وَنَقله بِالْمَعْنَى وَفِيه اخْتِلَاف

فالأكثرون على أَنه جَائِز مِمَّن هُوَ عَالم بِالْعَرَبِيَّةِ وماهر فِي أساليب الْكَلَام وعارف بخواص التراكيب ومفهومات الْخطاب لِئَلَّا يُخطئ بِزِيَادَة ونقصان

وَقيل جَائِز فِي مُفْرَدَات الْأَلْفَاظ دون المركبات

وَقيل جَائِز لمن استحضر أَلْفَاظه حَتَّى يتَمَكَّن من التَّصَرُّف فِيهِ

وَقيل جَائِز لمن يحفظ مَعَانِي الحَدِيث وَنسي ألفاظها للضَّرُورَة فِي تَحْصِيل الْأَحْكَام وَأما من استحضر الْأَلْفَاظ فَلَا يجوز لَهُ لعدم الضَّرُورَة

وَهَذَا الْخلاف فِي الْجَوَاز وَعَدَمه

This discussion draws us to narrating and transmitting a Hadith by the meaning (non-verbatim transmission). There is a difference of opinion (among scholars) in this regard:

a) Most of them hold the opinion that it is permissible from the one who is knowledgeable in Arabic, proficient in the phrasing of speech, acquainted with special compositions (of words) and understandings of dialogue, so as to not make an error by way of addition or deletion.
b) Some scholars say that it is permissible in words and letters and not in sentences.
c) Some scholars say that it is permissible for the one, who remembers the words so that he will be able to change them.
d) Some scholars say that it is permissible for the one who has memorized the meaning of the Hadith and forgot its actual wordings, for necessity in obtaining rulings. However, for the one who has memorized the actual wordings of hadith, it is not permissible for him [to change any words] for the necessity is absent in this case.

This difference of opinion is in regards to permissibility and impermissibility [and not regarding preference].

Regarding the points b to d (as mentioned above), it is important to note that the early scholars realized that it was not possible to transmit all the narrations word-by-word. That was the reason, these conditions were put in place; they allowed the transmission by meaning (al-riwaya bi'l ma'ani) if the conditions put forth for non-verbatim transmission were met.
Al-Hasan al-Basri explained that if the ahadith were to be transmitted word-by-word only, then the number of prophetic commands that we know today would be significantly small and many important aspects would have got missed. However, he explained, when it comes to narrating generally what

the hadith prohibits or allows, then they could explain this well through transmission by meaning.

Some early scholars, however, insisted on verbatim transmission. A notable example of this is Imam Ibn Sirin (d. 110/728) who even repeated the grammati cal errors in narrations that he had heard.'

Preference of narrating verbatim:

ما أَوْلَوِيَّة رِوَايَة اللَّفْظ من غير تصرف فِيهَا فمتفق عَلَيْهِ لقَوْله صلى الله عَلَيْهِ وَسلم: نضر الله امْرَءًا سمع مَقَالَتِي فوعاها فأداها كَمَا سمع

وَالنَّقْل بِالْمَعْنَى وَاقع فِي الْكتب السِّتَّة وَغَيرهَا

As to the preference of narrating the actual wordings (of a Hadith) [i.e. verbatim transmission] without change in it, it is agreed upon because of the Prophet's saying: "May Allah enlighten the face of an individual who has heard my speech, took it in then gave it as he heard."

The narration of hadith by meaning is present in six books (of ahadith) and other books.

2.3.10 Muanan

والعنعنة رِوَايَة الحَدِيث بِلَفْظ عَن فلَان عَن فلَان

والمعنعن حَدِيث رُوِيَ بطرِيق العنعنة

An'anah is narrating the Hadith with words "from the authority of so and from the authority of so" [i.e. using the word 'an' the transmitter narrates the Hadith from his teacher but without mentioning the way he received it from him; The transmitter doesn't mention if he heard it from his teacher, or his teacher narrated to him, or his teacher reported to him.] The hadith that is narrated through this method is called Mu'an'an.

Criteria for accepting or rejecting Muanan narrations:

وَيشْتَرط فِي العنعنة المعاصرة عِنْد مُسلم واللقي عِنْد البُخَارِيّ وَالْأَخْذ عِنْد قوم آخرين

The condition (for a hadith) to be an'anah is that the narrator and the one who is narrated from should have:

- Lived in the same period, according to Imam Muslim,
- Met, according to Imam Bukhari,
- Acquired (Hadith) [e.g. listening to a hadith directly] according to some other scholars.

وَمُسلم رد على الْفَرِيقَيْنِ أَشد الرَّد وَبَالغ فِيهِ
وعنعنة المدلس غير مَقْبُولَة

Imam Muslim refuted both the groups severely and exaggerated in doing so.

'An'anah of the Mudallis is unacceptable.

2.3.11 Musnad:

There are three opinions about the definition of Musnad narrations, as below.

وكل حَدِيث مَرْفُوع سَنَده مُتَّصِل فَهُوَ مُسْند
هَذَا هُوَ الْمَشْهُور الْمُعْتَمد عَلَيْهِ
وَبَعْضهمْ يُسمى كل مُتَّصِل مُسْندًا وَإِن كَانَ مَوْقُوفا أَو مَقْطُوعًا
وَبَعْضهمْ يُسمى الْمَرْفُوع مُسْندًا وَإِن كَانَ مُرْسلا أَو معضلا أَو مُنْقَطِعًا

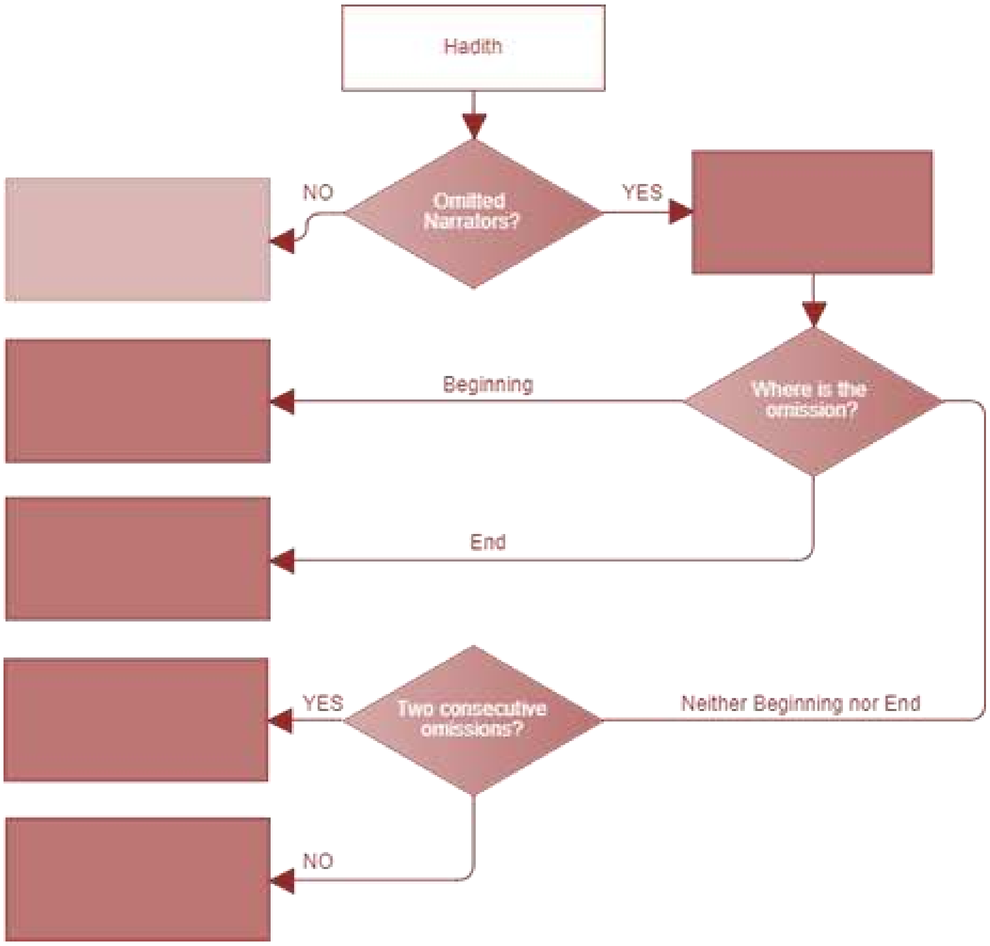
1. Each Marfu' Hadith whose Isnad is Muttasil is Musnad (meaning 'grounded' or 'well-rooted'). This is what is the popular and relied upon stance.
2. Some of the scholars [e.g. Hafiz Ibn Al-Hajr Al-Asqalani, Khateeb Al-Baghdadi, Hakim, and other] call every Muttasil Hadeeth as Musnad, even if it is Mawquf or Maqtu';
3. Some scholars [e.g. Ibn Abdul Birr Maliki] call the Marfu' as Musnad, even if it is Mursal, Mu'dal, or Munqati'.

It is to be noted that the term 'Musnad' is also applicable to hadith collections. In that context, it refers to those hadith collections in which the ahadith of each Companion are recorded separately. One of the most renowned such collections is Musnad of Imam Ahmed which contains around 30,000 narrations.

END OF SECTION

SELF-ASSESSMENT

1. Explain the three categories of hadith with regards to how far up they reach in their chain. Also, explain their sub-categories.
2. Populate the missing values in the figure below:



3. Find three examples of Mudallas narrations and identify the type of tadlees you observe in them. Verify your findings with a scholar.
4. Explain the two treatments that are done to resolve the Mudraj narrations.

SECTION 3

CLASSIFICATION OF AHADITH SHADH, MUNKAR, AND MUALLAL

وَمن أَقسَام الحَدِيث الشاذ وَالْمُنكر والمعلل

From the types of Hadith are also the Shadhdh, Munkar, and Mu'allal.

3.1 Shadhdh:

والشاذ فِي اللُّغَة من تفرد من الْجَمَاعَة وَخرج مِنْهَا

وَفِي الِاصْطِلَاح مَا رُوِيَ مُخَالفا لما رَوَاهُ الثِّقَات

Shadhdh linguistically means "he who separated from the group and left it."

In the hadith sciences, it refers to a narration which is narrated contrary to what the trustworthy narrators (known as 'thiqa') narrate.

> The presence of such contradiction between the narrations in consideration is called 'Shudhoodh'. Shudhoodh can be in matn as well as sanad.

3.1.1 Mardood, Mahfuz and Shadhdh Narrations:

فَإِن لم يكن راوية ثِقَة فَهُوَ مَرْدُود

وَإِن كَانَ ثِقَة فسبيله التَّرْجِيح بمزيد حفظ وَضبط أَو كَثْرَة عدد ووجوه أخر من الترجيحات

فالراجح يُسمى مَحْفُوظًا والمرجوح شاذا

If the narrators [of shadhdh narration] are not reliable then it is **Mardud** (i.e. a rejected Hadith).

If they are reliable then, the way of preference (tarjih) will be employed [for the contradicting narrations] due to superior retentiveness, accuracy or greater number (of sanads) and other reasons for preference [of narration over the other].

The one which is preferred [after the process of tarjih] is called **Mahfuz** (preserved Hadith). The one over which the mahfuz narration is given preferences [as a result of tarjih process] is called **Shadhdh** (anomalous Hadith).

> It is clear from above that tarjih was done between the narrations which had thiqa narrators. After the tarjih, one of the narrations was considered rajih (from the same root as tarjih – meaning 'preferred').

3.1.2 Munkar and Maroof Narrations:

وَالْمُنكر حَدِيث رَوَاهُ ضَعِيف مُخَالف لمن هُوَ أَضْعَف مِنْهُ

وَمُقَابِله الْمَعْرُوف

فالمعروف وَالْمُنكر كلا راويهما ضَعِيف وَأَحَدهمَا أَضْعَف من الآخر

وَفِي الشاذ وَالْمَحْفُوظ قوي أَحدهمَا أقوى من الآخر

Munkar (disclaimed Hadith) is a narration from weak narrator which is opposing the narration narrated by the less weak narrator. [5]

Opposite of it is **Ma'ruf** (well recognized Hadith) [i.e. a narration narrated by less weak narrators against the narration narrated by more weak narrators].

So the narrators of Munkar and Ma'ruf both are weak and one of them is weaker than the other. The narrators in both shadhdh and mahfuz hadith, however, are strong, although one of them will be stronger than the other.

[5] While translating this definition from the Muqadimmah, Maulana Habib ur Rahman Qasimi (Dar ul Uloom, Deoband, India) explain that there is a little ambiguity in the original wording in Arabic. After pointing the dhamair and muraj'i in the statement, the Sheikh presents the definition which we have used. The same has also been explained by Maulana Allah Baksh Taunsavi in his translation of the Muqaddimah. The English translation, however, present the contrary, which we believe is not the right definition of the term.

The following chart summarizes the discussion above:

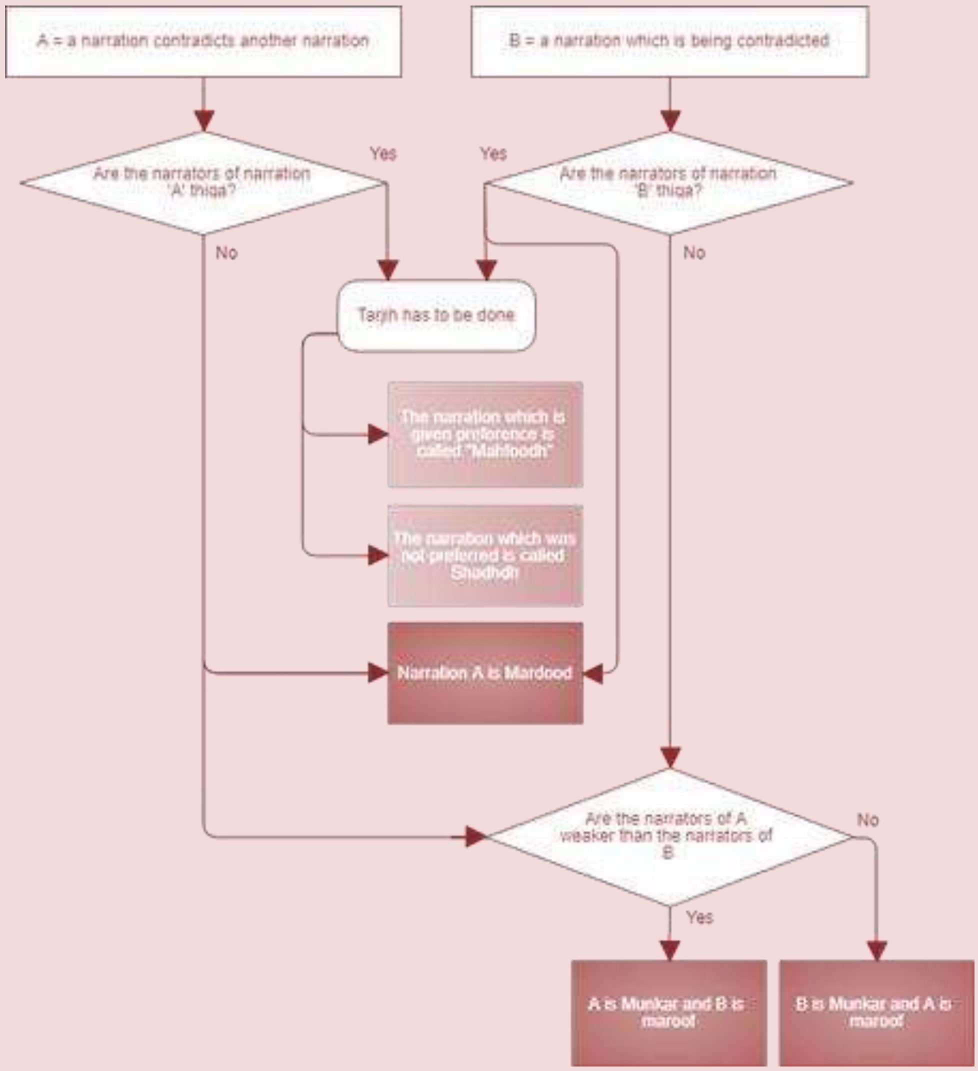


Figure 4: Relationship between shadhdh, Mahfuz, Munkar and Maroof

Ruling on Mahfuz, Shadhdh, Munkar, and Maroof:

والشاذ وَالْمُنكر مرجوحان وَالْمَحْفُوظ وَالْمَعْرُوف راجحان

In comparison, then, shadhdh and munkar hadith are the rejected forms of the hadith while mahfuz and maʿruf hadith are the preferred forms.

Some alternate definitions:

وَبَعْضهمْ لم يشْتَرط فِي الشاذ وَالْمُنكر قيد الْمُخَالفَة لراو آخر قَوِيا كَانَ أَو ضَعِيفا وَقَالُوا الشاذ مَا رَوَاهُ الثِّقَة وتفرد بِهِ وَلَا يُوجد لَهُ أصل مُوَافق ومعاضد

لَهُ وَهَذَا صَادِق على فَرد ثِقَة صَحِيح

Some muhaddithin did not make it a condition in Shadhdh and Munkar that they contradict with another narrator, weather (the narrator is) strong or weak. They said:

"Shadhdh is that which a reliable transmitter narrated <u>solely</u>, and there is <u>no basis for its agreement and support</u>. This would hold true for the single trustworthy sound narrator."

وَبَعْضهمْ لم يعتبروا الثِّقَة وَلَا الْمُخَالفَة

وَكَذَلِكَ الْمُنكر لم يخصوه بالصورة الْمَذْكُورَة وَسموا حَدِيث المطعون بفسق أَو فرط غَفلَة أَو كَثْرَة غلط مُنْكرا

وَهَذِه اصْطِلَاحَات لَا مشاحة فِيهَا

Some muhaddithin do not consider (the narrators to be) trustworthy and (weather they) oppose (each other for a Hadith to be shadhdh)

Similarly (for) Munkar, some mohaditheen didn't specify the conditions covered in above definition. They consider the Munkar narrations to be those which are considered untrustworthy because of transgression, excessive heedlessness or frequent mistakes of their narrator.

These are the terminologies of different mohaditheen and they do not dispute about them.

3.2 Muallal:

والمعلل بِفَتْح اللَّام إِسْنَاد فِيهِ علل وَأَسْبَاب غامضة خُفْيَة قادحة فِي الصِّحَّة يتَنَبَّه لَهَا الحذاق المهرة من أهل هَذَا الشَّأْن كإرسال فِي الْمَوْصُول ووقف فِي الْمَرْفُوع وَنَحْو ذَلِك

وَقد تقصر عبارَة الْمُعَلل عَن إِقَامَة الْحجَّة على دَعْوَاهُ كالصيرفي فِي نقد الدِّينَار وَالدِّرْهَم

Mu'al'lal (defective) - pronounced with a fathah on the lam - is an isnad with defects and subtle uneasily discernible reasons which hurt the authenticity of the Hadith which only the proficient and sagacious scholars of high caliber can detect.

Examples of this can include errors such as expediency (irsal) in the apparently uninterrupted (mawsul), or considering a narration as Marfu' when it is actually Mawquf, or other similar discrepancies.

Sheikh Abdul Haq Mohadith Dehlavi has explained the definition of Muallal in the isnad as it is the isnad where such defects and subtle discrepancies are usually found. Imam An-Nawawi has mentioned in Taqreeb that the Illah (subtle fault) can be in sanad as well as matan.

At times, the articulation of an extractor of impairing defects (muʿallil) falls short of establishing evidence for his claim [for the defect in the narration] just as a money

changer falls short in articulating evidence for the defects in a dinar and dirham sometimes.

Scholars explain that this capability of picking subtle defects comes with a lot of experience and time. Just like how the money changers can pick the counterfeit notes based on their experience and cannot fully explain the fault, in the same manner, experienced mohaditheen can pick up the hidden defects in the narration. Manyatimes they explain them very clearly but in some cases, as Sheikh Abdul Haq has explained in the above passage, they may not be able to fully explain the reason why they consider a narration a muallal.

Note: The person who identifies the hidden defects in the narration is called Muallil (with a kisra)

3.3 Mutabi':

وَإِذا روى راو حَدِيثا وروى راو آخر حَدِيثا مُوَافقا لَهُ يُسمى هَذَا الحَدِيث مُتَابعًا بِصِيغَة اسْم الْفَاعِل

وَهَذَا معنى مَا يَقُول المحدثون تَابعه فلَان وَكَثِيرًا مَا يَقُول البُخَارِيّ فِي صَحِيحه وَيَقُولُونَ وَله متابعات

When a narrator transmits a hadith and another narrator transmits a hadith in corroboration with it, then the corroborating hadith is called a mutabiʿ. This is what the hadith scholars mean when the say: "So and so corroborated this hadith."

The word Mutab'i is from the same root as itiba – it's literal meaning is the one that follows.

Imam Bukhari frequently mentions in his Sahih, as well as others, that: "[Such and such hadith] has corroborative chains (mutabiʿat)".

Conditions for Mutabiah:

والمتابعة توجب التقوية والتأييد

وَلَا يلْزم أَن يكون المتابع مُسَاويا فِي الْمرتبَة للْأَصْل وَإِن كَانَ دونه يصلح للمتابعة

والمتابعة قد يكون فِي نفس الرَّاوِي وَقد يكون فِي شيخ فَوْقه وَالْأول أتم وأكمل من الثَّانِي لِأَن الوهن فِي أول الْإِسْنَاد أَكثر وأغلب

والمتابع إن وَافق الأَصْل فِي الْفظ وَالْمعْنَى يُقَال مثله

وَإِن وَافق فِي الْمَعْنى دون اللَّفْظ يُقَال نَحوه

وَيشْتَرط فِي الْمُتَابَعَة أَن يكون الحديثان من صَحَابِيّ وَاحِد

Mutaba'ah (corroboration) necessitates strengthening and support. The Mutabi' doesn't have to be equal in ranking to the original (Hadith), even if it is lesser, it is suitable for Mutaba'ah.

Mutaba'ah could be in the narrator himself or it could be in a Shaykh above him, and the first (type) is closer to perfection than the second, because weakness in the beginning of the Isnad is more common and frequent.

Mutabi' if it agrees with the original (Hadith) in words and in meaning, it is called "mithlahu" and if it agrees in meaning but not in words it is called "Nahwahu".

It is a condition in Mutaba'ah that the two Hadith be from one Sahabi.

3.4 Shahid:

وَإِن كَانَا من صحابيين يُقَال لَهُ شَاهد كَمَا يُقَال لَهُ شَاهد من حَدِيث أبي هُرَيْرَة وَيُقَال لَهُ شَوَاهِد وَيشْهد بِهِ حَدِيث فلَان

If they [the narrations that support each other] are from two (different) Sahabis it is called a Shahid, like it is said "It has a Shahid from the Hadith of Abu Hurairah" and "It has Shawahid" and "The Hadith of X and X bears witness to it".

The reason this type of corroboration, i.e. between the companions, is called shahadah is because of it strengthens the narration in the same manner as a witness strengthens another one who is conveying the same facts.

Various interpretations of the terms Shahid and Mutabi:

وَبَعْضهمْ يخصون الْمُتَابعَة بالموافقة فِي اللَّفْظ وَالشَّاهِد فِي الْمَعْنى سَوَاء كَانَ من صَحَابِيّ وَاحِد أَو من صحابيين

وَقد يُطلق الشَّاهِد والمتابع بِمَعْنى وَاحِد وَالْأَمر فِي ذَلِك بَين

And some of them (i.e. muhaddithin) make Mutaba'ah specific to an agreement in words (of the Hadith) and Shahid in meaning (meaning of the Hadith), whether it came from one Sahabi or two.

Term Shahid and Mutabi' could apply to the same meaning.

From the above discussion, it becomes apparent that the terms Shahid and Mutabi are interchangeable. However, some other mohaditheen have elaborated on this further and explained that Mutaba'ah will be called shahadah more frequently than shahdah will be called Mutaba'ah based on certain factors. Further explanation of this is available from Muqadimmah Ibn Salah.

3.5 Itibar:

وتتبع طرق الحَدِيث وأسانيدها بِقصد معرفَة المتابع وَالشَّاهِد يُسمى الِاعْتِبَار

The process of investigating the paths of transmission of a hadith and its multiple chains with the intention of discovering a mutabiʿ or shahid is called iʿtibar.

It should be noted that Mutabi and Shahid are not the types of itibar. Itibar is the process of investigation which leads to the identification of mutabi and shahid narrations. The purpose of the process of itibar is to strengthen the narrations if they corroborate with other narrations. However, if a hadith by itself meets the criteria of acceptance and is considered Sahih, it will be acted upon.

END OF SECTION

SELF-ASSESSMENT

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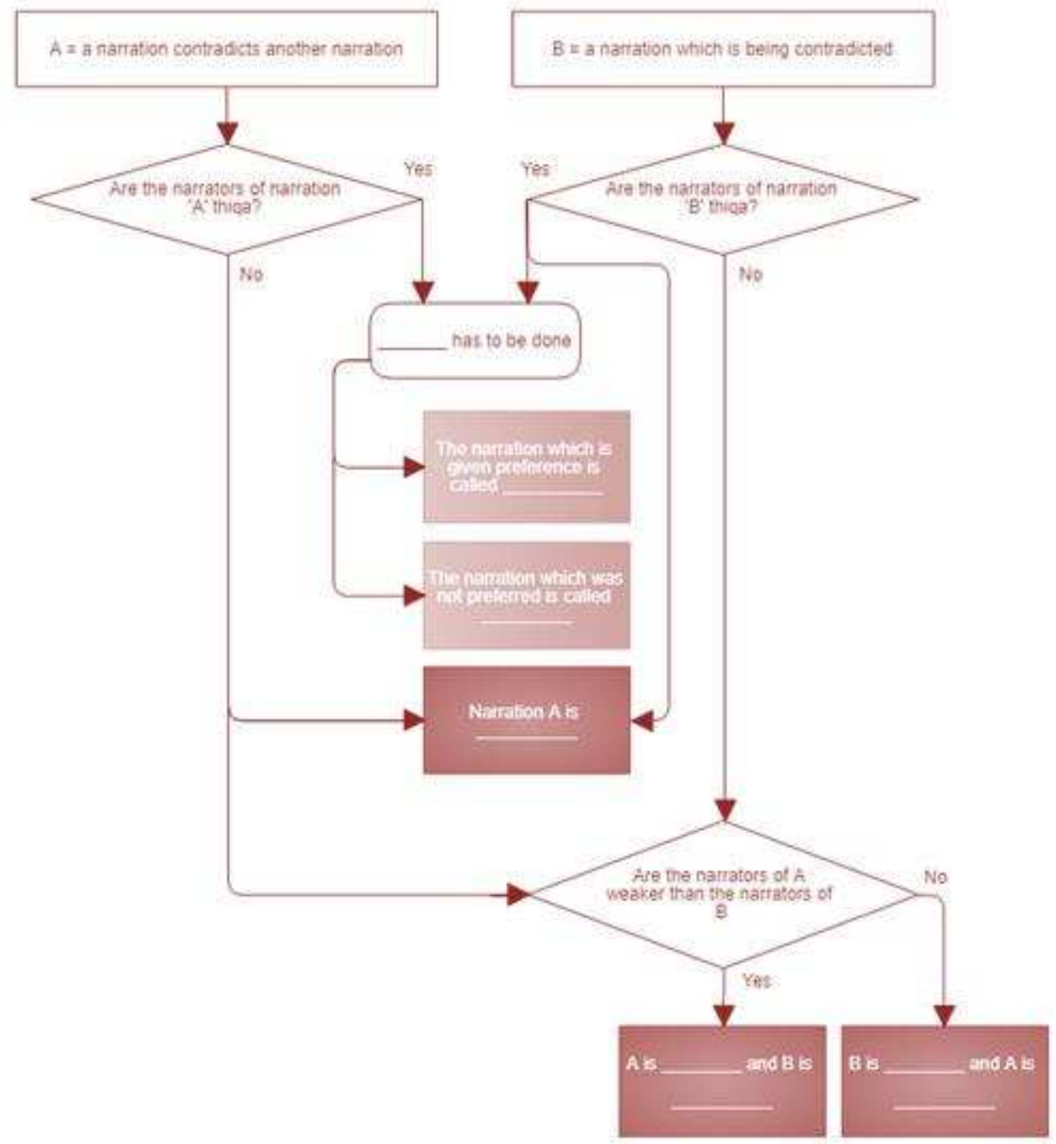

SECTION 4

CLASSIFICATION OF AHADITH SAHIH, HASAN, AND DA'IF

وأصل أَقسَام الحَدِيث ثَلَاثَة فَالصَّحِيح أَعلَى مرتبَة والضعيف أدنى مرتبَة وَالْحسن متوسط
وَسَائِر الْأَقْسَام الَّتِي ذكرت دَاخِلَة فِي هَذِه الثَّلَاثَة

The basic categories of Hadith are:

- Sahih (sound) – this is the highest rank;
- Hasan (fair) – this is the intermediate rank; and
- Da'if (weak) – this is the low rank.

All the types of hadith which we have mentioned [in the previous sections] are subsumed in these three categories.

4.1 Sahih:

فَالصَّحِيح مَا يثبت بِنَقْل عدل تَامّ الضَّبْط غير مُعَلل وَلَا شَاذ

There are five conditions that need to be met for a hadith to be considered as Sahih. Four conditions are mentioned below. However, the scholars also explain a mandatory fifth condition which 'itisal as-sanad' (i.e unbroken chain).

Sahih is the Hadith:

(1 & 2) which is established by an upright (*adl*) and thoroughly accurate (Tam ud-*dhabt*) narrator and
(3) which doesn't contain an impairing defect (muallal) and
(4) which is not anomalous (Shadh).

There are two sub-classifications of Sahih narrations (as mentioned below).

فَإِن كَانَ هَذِه الصِّفَات على وَجه الْكَمَال والتمام فَهُوَ صَحِيح لذاته

وَإِن كَانَ فِيهِ نوع قُصُور وَوجد مَا يجْبر ذَلِك الْقُصُور من كَثْرَة الطّرق فَهُوَ الصَّحِيح لغيره

4.1.1 Sahih li-dhatihi:

If the above-mentioned qualities are present to the level to perfectness and entirety, then the Hadith is called Sahih li-dhatihi (i.e. shahih in itself)

4.1.2 Sahih li-Ghayrihi:

If there is some sort of inadequacy in these characteristics, but various other paths of transmission can make up for the inadequacy, then the hadith is considered Sahih li ghayrihi (Sahih through corroboration, i.e. Sahih because of some extraneous evidence)

4.2 Hasan:

وَإِن كَانَ لم يُوجد فَهُوَ الْحسن لذاته

There are two sub-classifications of Hasan hadith:

- Hasan li dhatihi (its definition is found in sub-section 4.2)
- Hasan li ghayrihi (its definition is found in section 4.3 as its explanation depends on the definition of Da'if narrations)

When [such supportive paths of transmission] are not found, the hadith is considered Hasan li dhatihi (Hasan-initself).

4.3 Da'if:

وَمَا فقد فِيهِ الشَّرَائِط الْمُعْتَبرَة فِي الصَّحِيح كلا أَو بَعْضًا فَهُوَ الضَّعِيف

A Hadith which is devoid of *all* or *a few* conditions considered for Sahih Hadith is called Da'if Hadith.

Conditions in which the Da'if hadith is raised to the rank of Hasan li ghayrihi:

والضعيف إن تعدد طرقه وانجبر ضعفه يُسمى حسنا لغيره

وَظَاهر كَلَامهم أنه يجوز أَن تكون جَمِيع الصِّفَات الْمَذْكُورَة فِي الصَّحِيح نَاقِصَة فِي الْحسن لكِن التَّحْقِيق أَن النُّقْصَان الَّذِي اعْتبر فِي

الْحسن إِنَّمَا هُوَ بخفة الضَّبْط وَبَاقِي الصِّفَات بِحَالِهَا

Now, if the paths of transmission of a daʿif hadith become numerous and the weakness of the hadith is therefore mended [through corroboration] the hadith will be considered Hasan li ghayrihi (i..e Hasan through corroboration).

The apparent statement of scholars is that, it is possible that all the qualities mentioned for Sahih Hadith be absent in Hasan Hadith, but as per research [as explained by Imam Ibn Hajar Al-Asqalani in Nukhbatul Fikr], the deficiency which is considered for Hasan is (only) lack of accuracy and [four] remaining qualities (required for Sahih Hadith) will remain applicable.

This means that even if multiple isnad are found for a weak narration, it will only remove the weakness that is caused because of the lower memory of the narrator narrating the hadith (i.e. mild weaknesses).

Sheikh Suhaib Hassan explains in his book "Introduction to the Sciences of Hadith":

> "According to the definitions of At-Tirmidhi and Ibn As-Salah, a number of similar weak ahadith on a particular issue can be raised to the degree of Hasan if the weakness found in their reporters is of a mild nature. Such a hadith is known as Hasan li ghayrihi (Hasan due to others), to distinguish it from the type previously-discussed, which is Hasan li dhatihi (Hasan in itself). Similarly, several Hasan ahadith on the same subject may make the hadith Sahih li ghayrihi, to be distinguished from the previously-discussed Sahih li dhatihi.
>
> However, in case the weakness is severe (e.g., the reporter is accused of lying or the hadith is itself shadhdh), such very weak ahadith will not support each other and will remain weak. For example, the well-known hadith, "He who preserves forty ahadith for my 'Ummah will be raised by Allah on the Day of Resurrection among the men of understanding", has been declared to be Da'if by most of the traditionists, although it is reported through several routes."

END OF SECTION

SELF-ASSESSMENT

1. What are the five conditions for Sahih hadith?
2. What is meant by the Da'if hadith?
3. Explain the term 'Hasan' hadith and its two types?

SECTION 5

CHARACTERISTICS OF NARRATORS AND CLASSIFICATION OF AHADITH BASED ON THAT

5.1 Adalah

وَالْعَدَالَة ملكة فِي الشَّخْص تحمله على مُلَازمَة التَّقْوَى والمروءة

وَالتَّقوى اجْتِنَاب الْأَعْمَال السَّيئَة من الشّرك وَالْفِسْق والبدعة وَفِي الاجتناب عَن الصَّغِيرَة خلاف
وَالْمُخْتَار عدم اشْتِرَاطه لِخُرُوجِهِ عَن الطَّاقَة إِلَّا الْإِصْرَار عَلَيْهَا لكَونه كَبِيرَة

وَالْمرَاد بالمروءة التَّنَزُّه عَن بعض الخسائس والنقائص الَّتِي خلاف مُقْتَضى الهمة والمروءة مثل بعض الْمُبَاحَات الدنيئة كَالْأَكْلِ وَالشرب فِي السُّوق وَالْبَوْل فِي الطَّرِيق وأمثال ذَلِك

Adalah (integrity) is a faculty in an individual that induces him to adhere to:

- taqwa (Godconsciousness) and
- muru'ah (a sense of honor).

Taqwa: The meaning of taqwah (piety) is abstaining from evil deeds like polytheism, transgression and innovation. In avoiding minor sins there is a difference of opinion, the preferred opinion being that it is not a condition [for ʿadalah] due to its being outside the realm of ability, except in the case of persistence upon [minor sins], as persistence upon them is a major sin.

Maru'ah: The meaning of muru'ah is that one be free from any vile acts and defects that are contrary to the basic requisite of high ambition and general moral excellence, such as certain permissible but lowly acts, i.e. eating or drinking in a market, urinating on a road, etc

The difference in the meaning of adl in general vs the hadith terminology:

وَيَنْبَغِي أَن يعلم أَن عدل الرِّوَايَة أَعم من عدل الشَّهَادَة فَإِن عدل الشَّهَادَة مَخْصُوص بِالْحرّ وَعدل الرِّوَايَة يَشْمَل الْحر وَالْعَبْد

It should be known that ad'l in narrating (a Hadith) is more general than ad'l in case of witness. Ad'l of a general witness is specific to free men; whereas, ad'l in narration can include freemen as well as slave.

5.1 Dhabt

وَالْمرَاد بالضبط حفظ المسموع وتثبيته من الْفَوات والاختلال بِحَيْثُ يتَمَكَّن من استحضاره

The meaning of dhabt (accuracy) is the ability to memorize what one hears in such a manner that one is fully able to recall it and then prevent it from wholly or partially fading from one's memory.

Types of Dhabt:

وَهُوَ قِسْمَانِ 1 – ضبط الصَّدْر 2 – وَضبط الْكتاب

فضبط الصَّدْر بِحِفْظ الْقلب ووعيه

وَضبط الْكتاب بصيانته عِنْده إِلَى وَقت الْأَدَاء

There are two types of dhabt:

- Dhabt ul-Sad'r (accuracy in memory)
- Dhabt ul-Kitab (accuracy in composition, recording or book)

Preservation through the books was used to facilitate memory. Some scholars of hadeeth had would never narrate from their memories, but rather from their scribes or notes. Accordingly, this concept of being dhabt in recording and composition was considered one of the important evaluation criteria for the narrators.

Accuracy in memory is attained through memorization and retention in the heart, while accuracy in the composition is attained through preservation [of one's writings] until the time of transmission.

5.2 Five reasons for Ta'n in Adalah:

ما الْعَدَالَة فوجوه الطعْن الْمُتَعَلّقَة بهَا خمس

الأول بِالْكَذِبِ وَالثَّانِي باتهامه بِالْكَذِبِ وَالثَّالِث بِالْفِسْقِ وَالرَّابِع بالجهالة وَالْخَامِس بالبدع

As for adalah, there are 5 reasons for t'an (aspersions) associated with it.

Condition 1: The narrator lying (kizb)
Condition 2: Being accused or suspected of lying
Condition 3: Being morally corrupt (fasiq)
Condition 4: Being unknown (jahalah)
Condition 5: Being an innovator (bida'h)

5.2.1 Kidhb (lying) and narrations from those who do kidhb

وَالْمرَاد بكذب الرَّاوِي أَنه ثَبت كذبه فِي الحَدِيث النَّبَوِيّ صلى الله عَلَيْهِ وَسلم إِمَّا بِإِقْرَار الْوَاضِع أَو بِغَيْر ذَلِك من الْقَرَائِن

By 'narrator lying' it is meant that his lying is proved with regard to the Prophetic traditions either by acceptance of the forger (of Hadith) or any other evidence besides that.

5.2.1.1 Mawdu

وَحَدِيث المطعون بِالْكَذِبِ يُسمى مَوْضُوعا

The hadith of such a liar [i.e. the one described above] is termed Mawdu' (spurious; forged).

Scholars have defined various ways in which Mawdu narrations can be found. Some of these include:

- Narrations contradicting well-establish and clear norms of Quran and Sunnah
- Narrator confessing to forging the hadith
- External evidence indicating the fabrication – For example, certain Jews from Khayber brought a document (claiming to have come from the Prophet) to Umar R.A. which they said was witnessed by Sa'd ibn Mu'adh and Mu'awiyah ibn Abi Sufyan. Umar R.A. rejected the document outright because Mu'adh R.A. had died in 3AH and Mu'awiyah R.A. had not accepted Islam till 8AH. The document was supposed to have been signed in 6H (i.e. during the conquest of Khayber) and therefore was clearly a forgery.

Scholars defined nine main motives which led to the fabrication of narrations:

1. Political differences (i.e. praising their own political group and degrading the other);
2. Factions based on issues of creed (supporting one's own creed and creating doubts about the others');
3. Fabrications by zanadiqah (enemies within spreading heretical beliefs);
4. Fabrications by storytellers;
5. Fabrications by ignorant ascetics (i.e. those who adopt practices of extreme self-denial or self-mortification for what they incorrectly consider to be religious reasons);

6. Prejudice in favor of a town, race or a particular Imam;
7. Inventions for personal motives;
8. Proverbs turned into ahadith.
9. Isra'iliyat narrations (traditions from previous religions) which were wrongly attributed to the Prophet ﷺ (may Allah bless him and grant him peace).

5.2.1.2 Ruling about those who are found guilty of forgery:

وَمن ثَبت عَنهُ تعمد الْكَذِب فِي الحَدِيث وَإِن كَانَ فِي الْعُمر مرّة وَإِن تَابَ من ذَلِك لم يقبل حَدِيثه أبدا بِخِلَاف شَاهد الزُّور إِذا تَابَ

Whosoever is proved to be deliberately lying regarding Hadith, his narrations will never be accepted even if it is once in the lifetime and even if he repented of it afterward. This is unlike the general witness who gives false witness and repents [as in his case, he will be accepted as a witness if he reports].

The above opinion is held by many notable and distinguished scholars such Imam Ahmed Ibn Hanbal and Imam Humaidi. However, we also see some other great scholars who hold the view that their case would be no different to the case of other witnesses whose statements are accepted after they repent and mend their ways. Imam An-Nawawi explains this to be the preferable opinion.

فَالْمُرَاد بِالْحَدِيثِ الْمَوْضُوع فِي اصْطِلَاح الْمُحدثين هَذَا لَا أَنه ثَبت كذبه وَعلم ذَلِك فِي هَذَا الحَدِيث بِخُصُوصِهِ

This is the meaning of the term "Mawduʿ hadith" in the nomenclature of the hadith scholars, not that [the narrator's] lying has necessarily been established and realized in the hadith in question.

This means that there can be cases of narrations about which forgery would not have been proved. However, one of their narrators was known to have forged some other narration, therefore, he would have considered untrustworthy and his narrations would be considered a Mawdu.

وَالْمَسْأَلَة ظنية وَالْحكم بِالْوَضْعِ والافتراء بِحكم الظَّن الْغَالِب وَلَيْسَ إِلَى الْقطع وَالْيَقِين بذلك سَبِيل فَإِن الكذوب قد يصدق

وَبِهَذَا ينْدَفع مَا قيل فِي معرفَة الْوَضع بِإِقْرَار الْوَاضِع أَنه يجوز أَن يكون كَاذِبًا فِي هَذَا الْإِقْرَار فَإِنَّهُ يعرف صدقه بغالب الظَّن وَلَوْلَا ذَلِك لما سَاغَ قتل الْمقر بِالْقَتْلِ وَلَا رجم الْمُعْتَرف بِالزِّنَا فافهم

The issue of forgery is hypothetical (i.e. based on supposition and not conclusive), and to pass judgment of spuriousness (waḍʿ) and lying on a ḥadith is by way of dominant probability (zann al-ghalib). It is not possible to claim spuriousness conclusively and with certainty [on every ḥadith of a liar] since liars sometimes also speak the truth.

With this, the confusion is removed regarding what is said of forgery by the acceptance [of the saying] of the forger, that, it is possible that he is lying in this confession as its verity is known by dhanne ghalib. Were it not for this, it would not be permissible to kill who confesses to murder or to stone to death who admits to fornication. Ponder upon this point!

> The refutation above is of the concept that when a person says that he has forged a hadith, it proves that he has definitely forged it. It could also be possible that the hadith be Sahih and the person's claim that he forged it may be based on certain personal motives. It is accordingly said that the ruling of terming a hadith Mawdu in such cases is on dominant thinking or probability (zann al-ghalib) and not with definitiveness.
>
> This case is the same as the case of punishments given to those who claim that they did adultery or fornication. In that case, too there statements are accepted based on dominant thought rather than definite proofs.

5.2.2 Suspicion of Kidhb (lying)

وَأما اتهام الرَّاوِي بِالْكَذِبِ فبأن يكون مَشْهُورا بِالْكَذِبِ ومعروفا بِهِ فِي كَلَام النَّاس وَلم يثبت كذبه فِي الحَدِيث النَّبَوِيّ

As for suspicion of falsehood/ lying (the second reason for ta'n in Adalah), it applies to when a narrator is famous for and known to lie in general conversation, even if it is not proven that he has lied in the prophetic traditions.

5.2.2.1 Matrook

وَفِي حكمه رِوَايَة مَا يُخَالف قَوَاعِد مَعْلُومَة ضَرُورِيَّة فِي الشَّرْع كَذَا

قيل وَيُسمى هَذَا الْقسم متروكا كَمَا يُقَال حَدِيثه مَتْرُوك وَفُلَان مَتْرُوك الحَدِيث

Similar to it in the ruling is to narrate that which contradicts the known and necessary principles of Islamic law.

This category of hadith is called matruk (abandoned). For example, they say: "His hadith is matruk," or "so and so is matruk in hadith".

5.2.2.2 Ruling regarding those who are suspected of lying:

وَهَذَا الرجل إِن تَابَ وَصحت تَوْبَته وَظَهَرت أَمَارَات الصدْق مِنْهُ جَازَ سَماع الحَدِيث مِنْهُ

وَالَّذِي يَقع مِنْهُ الْكَذِب أَحْيَانًا نَادرا فِي كَلَامه غير الحَدِيث النَّبَوِيّ فَذَلِك غير مُؤثر فِي تَسْمِيَة حَدِيثه بالموضوع أَو الْمَتْرُوك وَإِن كَانَت مَعْصِيّة

If this narrator (who is accused of lying) repents, his repentance is accepted and it is allowed to listen to his Hadith if the signs of integrity appear in him.

The one who rarely lies in his general conversations but not in Prophetic Hadith, still his narrations will not be called forged or discarded, even though what he does [i.e. lying in general things] is a sin.

5.2.3 Being Morally Corrupt (Fisq):

وَأما الْفسق فَالْمُرَاد بِهِ الفسق فِي الْعَمَل دون الِاعْتِقَاد

فَإِن ذَلِك دَاخل فِي الْبِدْعَة وَأكْثر مَا يسْتَعْمل الْبِدْعَة فِي الِاعْتِقَاد

وَالْكذب وَإِن كَانَ دَاخِلا فِي الْفسق لكنهمْ عدوه أصلا على حِدة لكَون الطعْن بِهِ أَشد وَأَغْلظ

As for being morally corrupt, it is meant, the corruption of morals and not beliefs, as the latter falls under bidah (innovation). Mostly the term bidah is applied to the corruption of beliefs. Lying is considered separate to this even though it is also a transgression; because the aspersions (t'an) of bidah are more severe and extreme.

5.2.4 Jahalah about the narrator (the narrator being unknown):

وَأما جَهَالَة الرَّاوِي فَإِنَّهُ أَيْضا سَبَب لِلطَّعْنِ فِي الحَدِيث لِأَنَّهُ لما لم يعرف اسْمه وذاته لم يعرف حَاله وَأَنه ثِقَة أَو غير ثِقَة

كَمَا يَقُول حَدثنِي رجل وَأَخْبرنِي شيخ

وَيُسمى هَذَا أَي الْمَذْكُور بِاللَّفْظِ الْعَام مُبْهما

An unknown narrator is also a cause of t'an in Hadith, because if his name and identity is not known, then his state cannot be known and it cannot be ascertained whether he is reliable or not. When the narration includes the words such as 'a man narrated to me', or 'a Shaykh narrated to me', such a narration is called an ambiguous report (mubham).

The ruling regarding the mubham narrations (i.e. narrations of unknown narrators):

وَحَدِيث الْمُبْهم غير مَقْبُول إِلَّا أَن يكون صحابيا لأَنهم عدُول

وَإِن جَاءَ الْمُبْهم بِلَفْظ التَّعْدِيل كَمَا يَقُول أَخْبرنِي عدل أَو حَدثنِي ثِقَة فَفِيهِ اخْتِلَاف

وَالْأَصَح أَنه لَا يقبل لِأَنَّهُ يجوز أَن يكون عدلا فِي اعْتِقَاده لَا فِي نفس الْأَمر

وَإِن قَالَ ذَلِك إِمَام حاذق قبل

The hadith of the mubham is unacceptable unless he is a Companion since all Companions are ʿadil (upright and possessing integrity). If the narrator who is relating from a mubham relates words that indicate integrity, such as if he says "an upright person informed me" or "a reliable person related to me", then there is a difference of opinion.

The sounder opinion is that such a hadith should still not be accepted, because it is possible that the mubham is upright in the mubhim's (obscurer) opinion but not in reality. If a proficient imam says it, however, the hadith should be accepted.

5.2.5 Being an innovator (bida'h):

وَأما الْبِدْعَة فَالْمُرَاد بِهِ اعْتِقَاد أمر مُحدث على خلاف مَا عرف فِي الدّين وَمَا جَاءَ عَن رَسُول الله صلى الله عَلَيْهِ وَسلم وَأَصْحَابه بِنَوْع شُبْهَة وَتَأْوِيل لَا بطرِيق جحود وإنكار فَإِن ذَلِك كفر

Bidʿah is to believe in an innovation that opposes what is well-known in the religion and what has been related from the Messenger of Allah ﷺ and his Companions, based on a form of doubt and false interpretation, not by way of refusal and rejection, for that would be kufr (disbelief).

It is to be noted that Bida'h is of two types:

1. Bida'h Mukaffarah (the bida'h that makes a person kafir or a disbeliever): This is that type of bida'h because of which the person who holds it will be considered a disbeliever according to the aqeedah of ahlus sunnah wal jama'ah. For example, those who believe the Quran is not preserved, or those who put allegations on the Aysha R.A, or those who believe that Ali R.A. will be coming back near the day or judgment, or the Qadyani's who do not believe in the finality of the Prophethood.

2. Bida'h Mufassiqah (the bida'h that makes a person fasiq or sinner): This is the type of bida'h that causes deviation but a person cannot who holds it cannot be called an outright kafir or disbeliever. Khwarij, Mutazila, and other sects can be considered to have adopted this type of bida'h.

   While reading the description below, it is to be kept in mind that Sheikh Abdul Haq Mohadith Dehlavi is explaining about the second type of bida'h.

The ruling regarding hadith of an innovator:

> Various opinions in this regard have been summarized below. Sheikh has concluded this discussion with the explanation of preferred opinion.

وَحَدِيث المبتدع مَرْدُود عِنْد الْجُمْهُور
وَعند الْبَعْض إِن كَانَ متصفا بِصدق اللهجة وصيانة اللِّسَان قبل وَقَالَ بَعضهم إِن كَانَ مُنْكرا لأمر متواتر فِي الشَّرْع وَقد علم بِالضَّرُورَةِ كَونه من الدّين فَهُوَ مَرْدُود وَإِن لم يكن بِهَذِهِ الصّفة يقبل وَإِن كَانَ كفره المخالفون مَعَ وجود ضبط وورع وتقوى واحتياط وصيانة
وَالْمُخْتَار إِنَّه إِن كَانَ دَاعيا إِلَى بدعته مروجا لَهُ رد وَإِن لم يكن كَذَلِك قبل إِلَّا أَن يروي شَيْئا يُقَوي بِهِ بدعته فَهُوَ مَرْدُود قطعا
وَبِالْجُمْلَةِ الْأَئِمَّة مُخْتَلفُونَ فِي أَخذ الحَدِيث من أهل الْبدع والأهواء

- According to the majority of scholars, the hadith of an innovator should be rejected.

- According to some scholars, however, if the innovator is [generally] characterized by truthfulness in speech and the preservation of his tongue [from lying], then his hadith can be accepted.

- Some scholars have stated that if the innovator denies a Mutawatir (mass-transmitted) shariʿah issue which is necessarily known to be a part of the religion, then he [and his hadith] should be rejected.

- If he is not of this description, however, then he can be accepted even if opponents declare him a disbeliever, [on the condition of] the presence of precision, scrupulousness, fear of Allah, caution, and preservation.

- The preferred opinion, however, is that if he propagates his innovation and advertises it, then he shall be rejected. If that is not the case, then he can be accepted, except if he narrates something that supports [and strengthens] his innovation, in which case the hadith will definitely be rejected.

5.3 Caution regarding taking ahadith from people of Ahwa and deviant sects:

وَبِالْجُمْلَةِ الْأَئِمَّة مُخْتَلفُونَ فِي أَخذ الحَدِيث من أهل الْبدع والأهواء وأرباب الْمذَاهب الزائغة
وَقَالَ صَاحب جَامع الْأُصُول أَخذ جمَاعَة من أَئِمَّة الحَدِيث من فرقة الْخَوَارِج والمنتسبين إِلَى الْقدر والتشيع والرفض وَسَائِر أَصْحَاب الْبدع والأهواء
وَقد احتاط جمَاعَة آخَرُونَ وتورعوا من أَخذ حَدِيث من هَذِه الْفرق وَلكُل مِنْهُم نيات انْتهى
وَلَا شكّ أَن أَخذ الحَدِيث من هَذِه الْفرق يكون بعد التَّحَرِّي والاستصواب وَمَعَ ذَلِك الِاحْتِيَاط فِي عدم الْأَخْذ لِأَنَّهُ قد ثَبت أَن هَؤُلَاءِ الْفرق كَانُوا يضعون الْأَحَادِيث لترويج مذاهبهم
وَكَانُوا يقرونَ بِهِ بعد التَّوْبَة وَالرُّجُوع وَالله أعلم

In summary, the imams differ with respect to accepting the hadith of the people of bidʿah and ahwa' (desires) and the people of deviated sects.

The author of Jamiʿ al-Usul said, "A group of imams of hadith took from the Khawarij sect, Qadaris, Shiʿites, Rafidi Shiʿites, and all the other people of innovation and desires.

Another group exercised caution and abstained from taking any hadith from these sects, and each of them had their reasons."

There is no doubt that taking hadith from these sects is [permissible only] after investigation and acquisition of the truth. Even though precaution is in not taking them since it has been established that these sects used to fabricate hadith in order to promote their deviant opinions and would admit to it after repenting and recanting. And Allah knows best.

END OF SECTION

SELF-ASSESSMENT

4. What are some of the ways through which forged narrations could be identified?
5. Search on the internet and collect 10 Mawdu narrations. If you are not able to find 10 such narrations through the internet, seek assistance and advice from a local scholar.
6. What are five conditions for Adalah?
7. If a person who forged the hadith reports, can what he narrates afterward be accepted?
8. What do the scholars say about the acceptance or rejection of narrations from ahlul bida'h?

SECTION 6

CAUSES OF ASPERSION RELATED TO ACCURACY

أما وُجُوه الطعْن الْمُتَعَلّقَة بالضبط فَهِيَ أَيْضا خَمْسَة

أَحدهَا فرط الْغَفْلَة وَثَانِيها كَثْرَة الْغَلَط وَثَالِثهَا مُخَالفَة الثِّقَات وَرَابِعهَا الْوَهم وخامسها سوء الْحِفْظ

The causes of aspersion related to accuracy are also five:

1. Excessive heedlessness (fart al-ghaflah)
2. Frequent error (kathrat al-ghalat)
3. Contradiction of the reliable narrators (mukhalafat al-thiqat)
4. Delusion (wahm)
5. Poor memory (suʾ al-hifz)

6.1 Fart al-Ghaflah (Excessive Heedlessness) and Kathrat al-Ghalat (Frequent Error):

أما فرط الْغَفْلَة وَكَثْرَة الْغَلَط فمتقاربان

فالغفلة فِي السماع وَتحمل الحَدِيث والغلط فِي الإسماع وَالْأَدَاء

Excessive heedlessness and frequent error are both close in meaning and import [however, the is fine difference between the two].

- 'Heedlessness' (ghaflah) relates to [mistakes in] hearing and retaining the hadith [from the sheikh], whereas
- 'Error' (ghalat) relates to narration and transmission.

Narrations of those who do ghaflah in abundance (Katheer ul ghaflah) or err in abundance (katheer ul ghalat) are called as 'munkar' by the hadith scholars (this is in addition to the conditions mentioned in section 3.1.2 which provides the status of narrations that meet the criteria of narrations mentioned in next section).

6.2 Mukhalafat al-Thiqat (Contradiction of Reliable Narrators):

Mukhalafat al-thiqat happens when a narrator with lower ranking presents a narration that contradicts the narration of a narrator with a higher ranking. This can either happen in matn, or the sanad (or both).

As the reasons for this type of contradiction, can be many, the types of hadith that are formed as a result are numerous too. Some of these types include Munjar, Shadhdh, Mudtarib, Muqloob[6], Mudraj and so on. Advanced details on these types can be found in the Sharh (explanation and commentary) of Nukhbatul Fikr.

وَمُخَالفَة الثِّقَات فِي الْإِسْنَاد والمتن يكون على أنحاء مُتعَدِّدَة تكون مُوجبَة للشذوذ

وَجعله من وُجُوه الطعْن الْمُتَعَلّقَة بالضبط من جِهَة أَن الْبَاعِث على مُخَالفَة الثِّقَات إِنَّمَا هُوَ عدم الضَّبْط وَالْحِفْظ وَعدم الصيانة عَن التَّغَيُّر والتبديل

The contradiction of what the reliable narrators have related in the sanad or the matn occurs in various ways and becomes a cause of anomaly (shudhudh); it results in becoming a cause of aspersion in relation to accuracy.

This is due to the fact that the cause of opposition to the reliable narrators is solely due to a lack of [or deficiency in] accuracy, memory, and the ability to protect the hadith from change and alteration.

6.3 Wahm (Delusion):

والطعن من جِهَة الْوَهم وَالنِّسْيَان الَّذين أَخطأ بهما وَرُوِيَ على سَبِيل التَّوَهُّم إِن حصل الِاطِّلَاع على ذَلِك بقرائن دَالَّة على وُجُوه علل وَأَسْبَاب قادحة كَانَ الحَدِيث مُعَللا

وَهَذَا أغمض عُلُوم الحَدِيث وأدقها وَلَا يقوم بِهِ إِلَّا من رزق فهما وحفظا وَاسِعًا وَمَعْرِفَة تَامَّة بمراتب الروَاة وأحوال الْأَسَانِيد والمتون كالمتقدمين من أَرْبَاب هَذَا الْفَنّ إِلَى أَن انْتهى إِلَى الدَّارَقُطْنِيّ وَيُقَال لم يأْتِي بعده مثله فِي هَذَا الْأَمر وَالله أعلم

In regards to aspersion due to delusion (wahm) and forgetfulness (nisyan) by which [a narrator] falls into error in narration and therefore relates based upon his wahm, if such aspersion can be discovered through proofs indicative of impairing defects and causes of rejection, then the hadith will be muʿallal (defective).

This is the most obscure science of hadith (difficult to comprehend) and also the most delicate. Only those who have been granted true understanding, vast memory, and a complete knowledge of the status of narrators and the states of the chains and texts

[6] Muqloob, linguistically, means inverted, upside-down. In the hadith terminology, it refers to a narration in which something (in the matn or the sanad, such as names of the narrators) is narrated in an inverted or upside-down manner (e.g. instead of Murra ibn Ka'b, mentioning Ka'b ibn Murra).

of hadith, like the early predecessors (mutaqaddimin) from amongst the masters of this science, can stand up to the task. They ended with Daraqutni and it is said that no equal ever succeeded him in this affair. And Allah knows best. change and alteration.

6.4 Su' al-Hifz (Poor Memory):

وَأما سوء الْحِفْظ فَقَالُوا إِن المُرَاد بِهِ أَن لَا يكون إِصَابَته أغلب على خطئه وَحفظه وإتقانه أَكثر من سَهْوه ونسيانه يَعْنِي إِن كَانَ خطأه ونسيانه

أغلب أَو مُسَاوِيا لصوابه وإتقانه كَانَ دَاخِلا فِي سوء الْحِفْظ فَالْمُعْتَمد عَلَيْهِ صَوَابه وإتقانه وكثرتهما

وَسُوء الْحِفْظ إِن كَانَ لَازم حَاله فِي جَمِيع الْأَوْقَات وَمُدَّة عمره لَا يعْتَبر بحَديثه

وَعند بعض الْمُحدثين هَذَا أَيْضا دَاخل فِي الشاذ

وَإِن طَرَأَ سوء الْحِفْظ لعَارض مثل اختلال فِي الحافظة بِسَبَب كبر سنة أَو ذهَاب بَصَره أَو فَوَات كتبه فَهَذَا يُسمى مختلطا

فَمَا رُوِيَ قبل الِاخْتِلَاط والاختلال متميزا عَمَّا رَوَاهُ بعد هَذِه الْحَال قبل وَإِن لم يتَمَيَّز توقف وَإِن اشْتبهَ فَكَذَلِك

وَإِن وجد لهَذَا الْقسم متابعات وشواهد ترقى من مرتبَة الرَّد إِلَى الْقبُول والرجحان وَهَذَا حكم أَحَادِيث المستور والمدلس والمرسل

[According to the scholars,] poor memory implies that a narrator's mistakes in transmission exceed his accuracy and that his heedless errors and forgetfulness exceed his memory and precision.

In other words, if errors and forgetfulness surmount or equal his accuracy and precision, he will be considered of poor memory. What is necessary, therefore, is the predominance of a narrator's accuracy and precision.

If poor memory characterizes a narrator at all times throughout his life, his hadith will not be considered reliable.

According to some of the muhaddithin, this type of hadith will fall under the category of shadhdh.

Mukhtalit

If poor memory appears suddenly due to external circumstances, such as loss of retention due to senility and old age, loss of sight, or loss of one's books [of recorded hadith], then such a person will be called a mukhtalit (narrator affected by memory loss).

What a narrator related before ikhtilat (memory loss) and loss of retention will be accepted if it can be distinguished from what he related after this state. If it cannot be distinguished [from what was related after ikhtilat] then [the scholars] refrain from ruling on the hadith. Likewise will be the case if [the situation] is vague.

If corroborative hadith (mutabi'at) and attestations (shawahid) exist for this type of hadith, it will improve from the status of rejection to acceptance and preference.

This is also the ruling for the hadiths of the mastur (concealed), mudallis (misrepresenter), and mursil (omitter) narrators.

END OF SECTION

SELF-ASSESSMENT

9. Write a detailed note on causes of aspersion in relation to accuracy of the narrators. Cover all five associated aspects in your response.

SECTION 7:

GHARIB, AZIZ, MASHUR, AND MUTAWATIR HADITH

7.1 Gharib (Singular) Hadith:

الحَدِيث الصَّحِيح إِن كَانَ راَوِيه وَاحِدًا يُسمى غَرِيبا

If there is only one narrator of Sahih Hadith, it's called the singular report (Gharib).

There are various perspectives in which a Gharib hadeeth can be defined. Sheikh Saleh Al-Munnajjid explains that 'the Gharib hadith is the one in which there is some kind of uniqueness'. This is not specific to only Sahih ahadith but can also encompass Hasan and Da'if ahadith.

The definition provided by Sheikh Abdul Haq, however, only specific Sahih narrations. Accordingly, it can be said that the Gharib hadith being defined here is 'Gharib Sahih' (that Sahih narration which contains certain uniqueness) not Gharib narration in general.

The kinds of uniqueness that a hadith can have can be many, however, the most renowned types are two. These two types have been explained by the Sheikh Abdul Haq later on in this section (refer to sub-section 7.5.1).

7.2 Aziz (Scarce or rare) Hadith:

وَإِن كَانَ اثْنَيْنِ يُسمى عَزِيزًا

If it has two narrators it's called the rare report ('Aziz).

7.3 Mashhur (well-known) and Mustafid (well-circulated) Hadith:

وَإِن كَانُوا أَكثر يُسمى مَشْهُورا ومستفيضا

If it has more (than two) narrators, then it is called the well-known report (Mashhur) and the well circulated report (mustafid).

Some scholars also consider those narrations to be Mashhur which are widely accepted by the community of Muslims even if they, by the number of their isnads, may fall into the category of Gharib.

7.4 Mutawatir (Mass-transmitted) Hadith:

وَإِن بلغت رُوَاته فِي الْكَثْرَة إِلَى أَن يَسْتَحِيل فِي الْعَادة تواطؤهم على الْكَذِب يُسمى متواترا

If its narrators reached to such abundance that typically it would be impossible to conspire together to make up a lie, it's called the mass transmitted report (Mutawatir)

Ahad Narration:

In the early classifications of hadith, any narration that did not meet the crtieria for the tawatur, were called as **ahad**. Accordingly, Gharib, Aziz and Mashhur narrations was considered to be the sub-classifications of ahad narrations. These sub-divisions on ahad narrations (i.e. Gharib, Aziz and Mashhur) did not initially exist and the scholars only used the terms ahad and Mutawatir.

Number of narrators required for each stage of sanad to acquire tawatur:

Scholars have various opinions regarding how many narrators are required at each stage of the the transmission for a hadith to be considered as Mutawatir. The opinion of scholars in this regard ranges from anywhere between four to seventy (and hypothetically any number above that). This number of narrators were required at every stage of sanad.

Tawatur Bil Ma'ana (tawatur because of meaning):

Some scholars also explain about the key concepts or themes that appear in a very large number of narrations that they have tawatur (for example, the coming back of Messiah), even though all the narrations related to that topic or concept may not tell all the details in the 100% same manner or same wording (and will not be Mutawatir individually). Such a concept (e.g. coming back of Messiah) is known to have come through tawatur and can be considered as the truth.

Certainity acquired from ahad and Mutawatir narrations:

Scholars opine that the Mutawatir narrations give absolute certainty (yaqeen) that the Prophet had in fact said the report.

On the other hand, the ahad narrations were considered to have a strong probability (zann al-rajih) which was enough, if they meet the conditions of authenticity, for such narrations to be used in deriving the legal rulings.

7.5 Conditions for classification of ahadith in above mentioned categories:

7.5.1 Condition for Gharib narrations and their types:

وَيُسمى الْغَرِيب فَردا أَيْضا

The Gharib (rare) hadith is also called fard.

What is mentioned above is one of the ways in which scholars define the term 'fard'. Scholars also explain some other types of tafarud (singularity or rarity) which are as follows:

- If a narration only comes from people of one locality
- If people from only one locality report a narration to people of only one other locality

7.5.1.1 Fard Nasibi:

وَالْمرَاد بِكَوْن رَاوِيه وَاحِدًا كَونه كَذَلِك وَلَو فِي مَوضِع وَاحِد من الْإِسْنَاد لكنه يُسمى فَردا نسبيا

What is meant by the narrator being unique is that he is alone at any particular level of the chain [and not necessarily that uniqueness exists at every level of the chain]. Such a hadith is [more specifically] called fard nisbi (relatively-unique).

Sheikh Saleh Al-Munajjid explains this type of narration as the one for which one of its narrators was the only one to narrate it from his shaykh, and no one else narrated it from his shaykh, even though the hadeeth was narrated via a number of isnads till that point, but none of his students narrated the hadeeth from him except one narrator.

An example of Fard Nisibi type of narration is: The Prophet (blessings and peace of Allah be upon him) said: "Do not call grapes al-karm."

This is the hadeeth narrated by Isa ibn Musa Ghunjar, who narrated from Abu Hamzah al-Sukkari, who narrated from al-A'mash, who narrated from Abu

Ayub al-Sakhtiyani, who narrated from Muhammad ibn Sirin, who narrated from Abu Hurayrah R.A.

The reason this hadith is considered as Fard Nisibi is that no one else reported this narration from al-A'mash except Al-Sukkari. This does not automatically mean that the hadith can be considered as inauthentic. It is possible that he may have been in close company of his teacher and he would have narrated this hadith to him rather than his class.

So, the uniqueness in this narration is in relation to al-Sukkari's sheikh, but it is not absolute uniqueness (i.e. Fard Mutlaq as explained in the next sub-section). The hadeeth was narrated via many paths from multiple companions.

7.5.1.2 Fard Mutlaq:

وَإِن كَانَ فِي كل مَوضِع مِنْهُ يُسمى فَردا مُطلقًا

If it is present at every place in isnad, it is called absolutely unique report (fard mutlaq).

An example of Fard Mutlaq type of hadith is the narration: "Actions are but by intentions."

Its only proper sanad from Yahya ibn Sa'eed al-Ansari, who narrated from Muhammad ibn Ibrahim al-Taymi, who narrated from Ilqimah ibn Waqas al-Laythi, who narrated from 'Umar ibn al-Khattab.

7.5.2 Condition for Aziz narrations:

وَالْمرَاد بِكَوْن الرَّاوِي اثْنَيْنِ أَن يَكُونَا فِي كل مَوضِع كَذَلِك فَإِن كَانَ فِي وَاحِد مثلا لم يكن الحَدِيث عَزِيزًا بل غَرِيبا

What is meant by narrators being two is that narrators should be 2 at each place. If there is only one narrator it will not be the rare report (Aziz) but the singular report (Gharib)

7.5.3 Condition for Mashhur narrations:

وعَلى هَذَا الْقيَاس معنى اعْتِبَار الْكَثْرَة فِي الْمَشْهُور أَن يكون فِي كل مَوضِع أَكثر من اثْنَيْنِ
وَهَذَا معنى قَوْلهم إِن الْأَقَل حَاكم على الْأَكْثَر فِي هَذَا الْفَنّ فَافْهَم

Based on this analogy, there is consideration of abundance of narrators in well-known reports (Mashhur), that they be more than two at each place.

This is the intent of the statement of scholars that "indeed lesser governs the greater" in this subject.

7.6 Use of Gharib Hadith:

وَعلم مِمَّا ذكر أَن الغرابة لَا تنَافِي الصِّحَّة وَيجوز أَن يكون الحَدِيث صَحِيحا غَرِيبا بِأَن يكون كل وَاحِد من رِجَاله ثِقَة

It is known from what we have mentioned earlier that singularity doesn't negate the soundness [of a narration]. It is possible that a Hadith is sound and singular (at the same time); such would be the case when each of its narrators is reliable. [Such a hadith can accordingly be used like other Sahih ahadith].

7.7 Alternate usages of the terms 'Gharib' and 'shadhdh' hadith

والغريب قد يَقع بِمَعْنى الشاذ أَي شذوذا هُوَ من أَقسَام الطعْن فِي الحَدِيث

وَهَذَا هُوَ المُرَاد من قَول صَاحب المصابيح من قَوْله هَذَا حَدِيث غَرِيب لما قَالَ بطرِيق الطعْن

وَبَعض النَّاس يفسرون الشاذ بمفرد الرَّاوِي من غير اعْتِبَار مُخَالفَته للثقات كَمَا سبق وَيَقُولُونَ صَحِيح شَاذ وصحيح غير شَاذ

فالشذوذ بِهَذَا الْمَعْنى أَيْضا لَا يُنَافِي الصِّحَّة كالغرابة

وَالَّذِي يذكر فِي مقَام الطعْن هُوَ مُخَالف للثقات

The term Gharib, however, is occasionally used to mean shadhdh (anomalous) – an anomaly – and therefore is a type of aspersion in a hadith. This is what the author of al-Masabih means when he says, "this hadith is Gharib (anomalous),"; he mentions this by way of criticism.

Some scholars explain that the term shadhdh [simply indicates] singularity of the narrator without taking into consideration his opposition to [other] reliable narrators, as has been defined previously [in this book]. They, therefore [oftentimes] state that a "hadith is Sahih (sound) and shadhdh (rare)" or that a "hadith is Sahih (sound) and not shadhdh (rare)".

According to this meaning then, being shadhdh, like rarity (gharabah), will not contradict soundness (sihhah). Only when the term is used in the context of aspersion (criticism) will it indicate a hadith that opposes [what was reported by] reliable narrators.

END OF SECTION

SELF-ASSESSMENT

10. What is meant by Ahad narrations and what are its types?
11. What are the conditions for Gharib, Aziz, Mashhur and Mutawatir narrations?
12. Can Ahad narrations be used in deriving legal rulings? Please discuss with a teacher or scholar and write down your response. If you find a difference of opinion among scholars on this matter, write down various opinions that you come across.

SECTION 8

THE LEVELS OF WEAK, SOUND AND OTHER HADITH

8.1 Weak Hadith

الحَدِيث الضَّعِيف هُوَ الَّذِي فقد فِيهِ الشَّرَائِط الْمُعْتَبرَة فِي الصِّحَّة وَالْحسن كلا أَو بَعْضًا ويذم راوية بشذوذ أَو نَكَارَة أَو عِلّة

وَبِهَذَا الِاعْتِبَار يَتَعَدَّد أَقسَام الضَّعِيف وَيكثر إفرادا وتركيبا

A daʿif hadith is a hadith in which the considered conditions of soundness and fairness are completely or partially absent and whose narrator(s) have been criticized due to an anomaly (shudhudh), disclaim (nakarah), or impairing defect (ʿillah).

According to this understanding, the categories of daʿif hadith are numerous and are abundant both independently and compounded [due to the presence and absence of the conditions of soundness].

The missing of conditions which make a hadith as authentic would result in a narration being declared as Da'if. Now, some ahadith would miss one of the conditions, while others would miss multiple of them. Also, the way in which their compliance with the conditions is affected would vary. This results in a variety of types of weak narrations.

Ibn Salah and Ibn Habban have explained 49 types of Da'if narrations, while Hafidh Zain ud Din Iraqi had pointed out 42 types. Some scholars have explained even more types [the number goes up to 121] which capture all of the possible situations that one can think off.

8.2 Levels of Sahih and Hasan Hadith:

ومراتب الصَّحِيح وَالْحسن لذاتهما ولغيرهما أَيْضا تَتَعَدَّد بتفاوت الْمَرَاتِب والدرجات فِي كَمَال الصِّفَات الْمُعْتَبرَة الْمَأْخُوذَة فِي مفهوميهما مَعَ وجود الِاشْتِرَاك فِي أصل الصِّحَّة وَالْحسن

وَالْقَوْم ضبطوا مَرَاتِب الصِّحَّة وعينوها وَذكروا أمثلتها من الْأَسَانِيد وَقَالُوا اسْم الْعَدَالَة والضبط يَشْمَل رجالها كلهَا وَلَكِن بَعْضهَا فَوق بعض

The varying levels of the Sahih and Hasan hadith, both in-itself and through corroboration, are in accordance with the varying levels and ranks in the perfection of the qualities taken into consideration in understanding [the Sahih and Hasan hadith] while obviously comprising the fundamental characteristics of being Sahih and Hasan.

The status of Sahih li zatihi, Hasan li gairihi, Sahih li zatihi and Hasan li gairihi are also numerous due to varying level of statuses and ranks in the perfection of attributes which are considered in understanding them while sharing the foundation of Sahih and Hasan Hadith.

[Scholars of hadith and Islamic jurisprudence] have precisely delineated and defined the levels of sihhah (soundness). They have mentioned examples of chains and said regarding them: "Although integrity and accuracy are found in the narrators of [all] the chains, some of the chains are superior to others."

8.3 Opinions about Absolutely authentic sanad

وَأما إِطْلَاق أصح الْأَسَانِيد على سَنَد مَخْصُوص على الْإِطْلَاق فَفِيهِ اخْتِلَاف

فَقَالَ بَعضهم أصح الْأَسَانِيد زين العابدين عَن أَبِيه الْحُسَيْن رَضِي الله عَنهُ عَن جده عَليّ بن أبي طَالب رَضِي الله عَنهُ

وَقيل مَالك عَن نَافِع عَن ابْن عمر رَضِي الله عَنهُ

وَقيل الزُّهْرِيّ عَن سَالم عَن ابْن عمر رَضِي الله عَنهُ

وَالْحق أَن الحكم على إِسْنَاد مَخْصُوص بالأصحية على الْإِطْلَاق غير جَائِز إِلَّا أَن فِي الصُّحْبَة مَرَاتِب عليا وعدة من الْأَسَانِيد يدْخل فِيهَا

وَلَو قيد بِقَيْد بِأَن يُقَال أصح أَسَانِيد الْبَلَد الْفُلَانِيّ أَو فِي الْبَاب الْفُلَانِيّ أَو فِي الْمَسْأَلَة الْفُلَانِيَّة يَصح وَالله أعلم

There is a difference of opinion in terming a specific sanad as the absolutely authentic sanad.

- Some scholars said, the absolutely authentic sanad is "Zain ul-abidin narrating from his father Hussain, who narrates from his grandfather Ali bin Abi Talib".
- It is said (the absolutely authentic sanad) is Malik narrating from Naf'e, narrating from Ibn Umar.
- It is (also) said (the absolutely authentic sanad) is Zuhri narrating from Salim, narrating from Ibn Umar.

The most common opinion among the scholars is that it is not possible to declare any sanad as absolutely authentic because of a number of factors. A number of scholars, however, still made attempts to identify the most trusted

chain of transmission; however, no consensus could be achieved. As a result, a number of opinions were put forth. The three opinions mentioned by Sheikh above are from among them. However, there are others too. It may be beneficial for students to know about them as they may be considered superior to other chains (but not always).

Some of the other chains that are also seen in high esteem include:

- Muhammad Ibn Sirin, narrating from Obaidah Ibn Amr As-Salmani, narrating from Ali Bin Abi Talib
- Ibrahim An-Nakhai, narrating from Alqama bin Qays, narrating from Abdullah Ibn Masood R.A.
- Yahaya Ibn Abi Kathir, narrating from Abi Salama, narrating from Abi Hurairah R.A.
- Shuba narrating from Amr bin Marrah, narrating from Marrah, narrating from Abu Musa Asha'ari R.A.
- Sufwan Ath-Thawri narrating from Mansoor, narrating from Ibrahim, narrating from Alqama, narrating from Ibn Masood R.A.
- And there are other opinions about this too which can be found in various advanced texts

And Allah knows best.

In truth, it is not permissible to declare any specific chain as conclusively the soundest of all chains. Nevertheless, there are highest categories of soundness and a number of chains fall into these categories. If [judgment] is restricted to stating that a chain is the most sound chain of such and such city or in such and such chapter of hadith or on such and such a topic, it will be valid. And Allah knows best.

8.4 Some Unique Terminology of Imam Tirmidhi:

8.4.1 An objection made on the categorization approach of Imam Tirmidhi

من عَادَة التِّرْمِذِيّ أَن يَقُول فِي جَامعه حَدِيث حسن صَحِيح حَدِيث غَرِيب حسن حَدِيث حسن غَرِيب صَحِيح

وَلَا شُبْهَة فِي جَوَاز اجْتِمَاع الْحسن وَالصِّحَّة بِأَن يكون حسنا لذاته وصحيحا لغيره وَكَذَلِكَ فِي اجْتِمَاع الغرابة وَالصِّحَّة كَمَا أسلفنا

وَأما اجْتِمَاع الغرابة وَالْحسن فيستشكلونه بِأَن التِّرْمِذِيّ اعْتبر فِي الْحسن تعدد الطّرق فَكيف يكون غَرِيبا

It a habit of Imam Tirmizi that he says in his Ja'me: This Hadith is Hasan Sahih (or) this Hadith is Gharib Hasan (or) this Hadith is Hasan Gharib Sahih.

There can be no doubt about the possibility of combining fairness (husn) and soundness (sihhah) in that a hadith can be Hasan li dhatihi (Hasan-in-itself) but also Sahih li ghayrihi (Sahih-through-corroboration).

Similarly, it is possible to combine gharabah (rarity) and sihhah (soundness), as we have mentioned previously. As for the combination of gharabah (rarity) and husn

(fairness), the scholars have deemed [this term usage] as problematic and vague, since Tirmidhi considered fairness (husn) to be [contingent on] the multiplicity of paths of transmission, which would bring into question how the hadith could [also] be rare (Gharib).

8.4.2 Response to objections:

ويجيبون بِأَن اعْتِبَار تعدد الطّرق فِي الْحسن لَيْسَ على الْإِطْلَاق بل فِي قسم مِنْهُ
وَحَيْثُ حكم باجتماع الْحسن والغرابة فَالْمُرَاد بِهِ قسم آخر
وَقَالَ بَعضهم إِنَّه أَشَارَ بذلك إِلَى اخْتِلَاف الطّرق بِأَن جَاءَ فِي بعض الطّرق غَرِيبا وَفِي بَعْضهَا حسنا
وَقيل الْوَاو بِمَعْنى أَو بِأَنَّهُ يشك ويتردد فِي أَنه غَرِيب أَو حسن لعدم مَعْرفَته جزما
وَقيل الْمُرَاد بالْحسنِ هَهُنَا لَيْسَ مَعْنَاهُ الاصطلاحي بل اللّغَوِيّ بِمَعْنى مَا يمِيل إِلَيْهِ الطَّبع وَهَذَا القَوْل بعيد جدا

[The scholars] respond by stating that:

- Considering numerous paths of transmission as a condition for the Hasan hadith is not an absolute rule; rather it is simply a type of [Hasan hadith]. When the declaration [of Imam Tirmidhi] upon a hadith combines both fairness and rarity, then the definition of the term Hasan is of a different type of Hasan.

- Other scholars stated that [the intent of the statement is that Imam Tirmidhi] is simply pointing out the difference in paths of transmission, that in some paths of transmission it is rare (i.e. Gharib and Hasan together) and in some it is not rare (just Hasan).

- It has also been said that [when Tirmidhi uses the particle waw (usually meaning "and") here, he] implies the meaning "or" and that [Tirmidhi], due to lack of absolute certainty in knowledge, is doubtful [of the status of the hadith] and is therefore hesitant about whether the report is Gharib or Hasan.

- It is also said that the meaning of Hasan here is not the technical meaning but the lexical one, implying "that which one's intrinsic nature inclines towards". This opinion, however, is very farfetched.

END OF SECTION

SELF-ASSESSMENT

13. Are their various sub-classifications within Da'if and Hasan narrations? Explain.
14. Why can't a sanad be called with confidence as absolutely authentic?
15. Write down 5 examples of the chain of narrations that are considered as more authentic than the others.
16. How is Imam Tirmidhi's terminology different from other hadith scholars? Write a note.

SECTION 9

INFERENCE OF LEGAL RULINGS FROM SOUND, FAIR AND WEAK AHADITH

9.1 Inferring Rulings from the Sahih Ahadith:

لِاحْتِجَاج فِي الْأَحْكَام بالْخبر الصَّحِيح مجمع عَلَيْهِ

There is a consensus of scholars in inferring sound hadith for legal rulings [i.e. all the scholars of Ahlus Sunnah wal Jama'ah agree that authentic hadith are to be used for extracting the legal rulings and anyone who rejects them has fallen into misguidance].

9.2 Inferring Rulings from the Hasan Ahadith:

وَكَذَلِك بالْحسنِ لذاته عِنْد عَامَّة الْعلمَاء وَهُوَ مُلْحق بِالصَّحِيحِ فِي بَاب الِاحْتِجَاج وَإِن كَانَ دونه فِي الْمرتبَة

Hasan (Fair) Hadith also has this consensus by most scholars. It is grouped with sound Hadith in inferring of legal rulings, even though it is below in status [as compared to the Sahih narrations].

9.3 Inferring Rulings from the Da'if Ahadith:

There is a difference of opinion among the scholars regarding the use of weak narrations. The three views in this regard are as follows:

- Some scholars outrightly reject the weak narrations and do not allow their use in any form or manner
- Some scholars validate the use of weak narrations, as required, and prefer them over acting on personal opinion and ra'ay.
- Some scholars hold the position that Da'if narrations can be acted upon when they deal with moral virtues or good traits (if they meet certain conditions are not to be fabricated). However, in the matter of belief (Aqeedah) and legal rulings, they do not permit the use of weak narrations.

This section explains the third perspective on this matter.

9.3.1 Inferring rulings from Hasan Li Gahyrihi narrations:

والحْدِيث الضَّعِيف الَّذِي بلغ بِتَعَدُّد الطّرق مرتبَة الْحسن لغيره أَيْضا مجمع عَلَيْهِ

Weak Hadith which has reached the rank of Hasan li-ghairihi due to a multitude of like chains also has a consensus of scholars [that is can be used for inferring the rulings].

9.3.2 Use of weak ahadith in fadhail (virtues):

وَمَا اشْتهر أَن الحَدِيث الضَّعِيف مُعْتَبر فِي فَضَائِل الْأَعْمَال لَا فِي غَيرهَا المُرَاد مفرداته لَا مجموعها لِأَنَّهُ دَاخل فِي الْحسن لَا فِي الضَّعِيف صرح بِهِ الْأَئِمَّة

وَقَالَ بَعضهم إِن كَانَ الضَّعِيف من جِهَة سوء حفظ أَو اخْتِلَاط أَو تَدْلِيس مَعَ وجود الصدْق والديانة ينجبر بِتَعَدُّد الطّرق

وَإِن كَانَ من جِهَة اتهام الْكَذِب أَو الشذوذ أَو فحش الْغَلَط لَا ينجبر بِتَعَدُّد الطّرق والحْدِيث مَحْكُوم عَلَيْهِ بالضعف ومعمول بِهِ فِي فَضَائِل الْأَعْمَال

وعَلى مثل هَذَا يَنْبَغِي أَن يحمل أَن لُحُوق الضَّعِيف بالضعيف لَا يُفِيد قُوَّة

وَإِلَّا فَهَذَا القَوْل ظَاهر الْفساد فَتدبر

The popular understanding that a Da'if hadith is reliable in respect to the virtues of actions (fada'il al-a'mal) refers to individually da'if hadith (da'if hadith that have no corroboration) and not the combination of da'if hadith, since they will be considered to be in the category of Hasan [li ghayrihi or Hasan because of corroboration] hadith and not da'if hadith, as the imams of hadith have clarified.

Some scholars have said that if a da'if hadith is weak due to poor memory, confusion (ikhtilat), or misrepresentation (tadlis), despite the presence of honesty and reliability, then the hadith can be reinforced by the corroboration of numerous paths of transmission (otherwise the hadith will be too weak to accept corroboration).

If the weakness is due to suspicion of lying (ittiham bi 'l-kidhb), anomaly (shudhudh), or excessive mistakes (fahsh al-ghalat) however, the report cannot be reinforced by the presence of numerous paths of transmission and it will be therefore judged as da'if, though it can be practiced upon in respect to the virtues of actions.

END OF SECTION

SELF-ASSESSMENT

17. Can Sahih and Hasan ahadith be used in the infering of rulings in the same manner?
18. What are various opinions regarding the use of Da'if narrations?
19. Which type of weak narrations can be used for fadhail or virtues? Explain.

SECTION 10

BOOKS OF AUTHENTIC NARRATIONS

10.1 The Status of Sahihain:

لما تفاوتت مَرَاتِب الصَّحِيح والصحاح بَعْضهَا أصح من بعض فَاعْلَم أَن الَّذِي تقرر عِنْد جُمْهُور الْمُحدثين أَن صَحِيح البُخَارِيّ مقدم على سَائِر الْكتب المصنفة حَتَّى قَالُوا أصح الْكتب بعد كتاب الله تَعَالَى صَحِيح البُخَارِيّ

As the levels of the soundness of Hadith varies and some of the sound reports are more perfect than others, it is to be understood that most of the hadith scholars consider Sahih Bukhari as preferred over all other books of Hadith. In this context, they say: "The most authentic book after the book of Allah (Quran) is Sahih Bukhari".

Some of the **important features of Sahih Al-Bukhari** are as follows:

- Imam Bukhari wrote this book in sixteen years
- He chose the narrations included in this book from a pool of more than 600,000 narrations
- Dr. Jonathan Brown explains: "The finished work was not a mere hadith collection - it was a massive expression of al- Bukhari's vision of Islamic law and dogma backed up with hadiths the author felt met the most rigorous standards of authenticity".
- The book is of the category Jami as its span is spread over a vast area within legal and ritual topics.
- The book comprises of 97 chapters which have been divided into sub-chapters whose titles have been put in a way that they guide the students and readers towards to legal implications linked to the narrations included in those sub-chapters.
- Imam Bukhari has repeated certain ahadith but when he does so, he does it with varying narrations and in separate chapters in order to establish the authenticity of the narration even further and also to present it according to the context, as many a prophetic traditions are applicable to multiple situations and chapters.

There is a saying from Imam Shafi'i in which he is recorded to have said that the most authentic book on the face of Earth is Muwatta of Imam Malik. However, it is to be noted that this saying was from the time when Sahih Bukhari and Muslim had not been compiled.

10.2 Which book from the Sahihain is more preferable over the other?

وَبعض المغاربة رجحوا صَحِيح مُسلم على صَحِيح البُخَارِيّ وَالْجُمْهُور يَقُولُونَ إِن هَذَا فِيمَا يرجع إِلَى حسن الْبَيَان وجوده الْوَضع
وَالتَّرْتِيب ورعاية دقائق الإشارات ومحاسن النكات فِي الْأَسَانِيد وَهَذَا خَارج عَن المبحث وَالْكَلَام فِي الصِّحَّة وَالْقُوَّة وَمَا يتَعَلَّق بهما وَلَيْسَ كتاب
يُسَاوِي صَحِيح البُخَارِيّ فِي هَذَا الْبَاب بِدَلِيل كَمَال الصِّفَات الَّتِي اعْتبرت فِي الصِّحَّة فِي رِجَاله
وَبَعْضهمْ توقف فِي تَرْجِيح أَحدهمَا على الآخر
وَالْحق هُوَ الأول

Some scholars of Maghreb [i.e. Morocco and Spain etc.] gave preference to Sahih Muslim over Sahih Bukhari.

The majority of the scholars say that this is concerning what goes back to wellness in clarification, better placement, and arrangement, caring for minute indications and good points in the chain of narration. However, it is external to the subject and discussion regarding soundness and strength and what is associated with it.

There is no book which is equal to Sahih Bukhari in this regard by the proof of perfect characteristics of its narrators which are considered for their reliability.

Some of the scholars abstained from giving preference to one over other. The truth is first one (i.e. Sahih Bukhari) is most authentic.

10.3 What is meant by the term "Mutta'faq ala'ih"

والْحَدِيث الَّذِي اتّفق البُخَارِيّ وَمُسلم على تَخْرِيجه يُسمى مُتَّفقا عَلَيْهِ
وَقَالَ الشَّيْخ بِشَرْط أَن يكون عَن صَحَابِيّ وَاحِد
وَقَالُوا مَجْمُوع الْأَحَادِيث الْمُتَّفق عَلَيْهَا أَلفَانِ وثلثمائة وَستَّة وَعِشْرُونَ

The Hadith which is agreed upon by Bukhari and Muslim in exposition is called mutta'faq ala'ih (agreed upon) Hadith.

The Shaykh said: with the condition that it be narrated from one sahabi.

Hadith scholars said: The count of mutta'faq ala'ih reports is 2326.

10.4 The ladder of hadith preference:

وَبِالْجُمْلَةِ مَا اتّفق عَلَيْهِ الشَّيْخَانِ مقدم على غَيره

ثمَّ مَا تفرد بِهِ البُخَارِيّ

ثمَّ مَا تفرد بِهِ مُسلم

ثمَّ مَا كَانَ على شَرط البُخَارِيّ وَمُسلم

ثمَّ مَا هُوَ على شَرط البُخَارِيّ

ثمَّ مَا هُوَ على شَرط مُسلم

ثمَّ مَا هُوَ رَوَاهُ من غَيرهم من الْأَئِمَّة الَّذين التزموا الصِّحَّة وصححوه

فالأقسام سَبْعَة

Overall preference is given as:

1. What is agreed upon by Shaykhain will be preferred over others.
2. What only Bukhari narrated.
3. What only Muslim narrated.
4. What is narrated as per conditions of Bukhari and Muslim.
5. What is narrated as per conditions of Bukhari
6. What is narrated as per conditions of Muslim.
7. What is narrated by other than these by the scholars who committed to soundness of hadith and authenticated it.

So there are 7 categories.

10.5 The conditions of Shaikhain:

وَالْمرَاد بِشَرْط البُخَارِيّ وَمُسلم أَن يكون الرِّجَال متصفين بِالصِّفَاتِ الَّتِي يَتَّصِف بهَا رجال البُخَارِيّ وَمُسلم من الضَّبْط وَالْعَدَالَة وَعدم الشذوذ والنكارة والغفلة

وَقيل المُرَاد بِشَرْط البُخَارِيّ وَمُسلم رجالهما أنفسهم

وَالْكَلَام فِي هَذَا طَوِيل ذكرْنَاهُ فِي مُقَدّمَة شرح سفر السَّعَادَة

The intent of condition of Bukhari and Muslim [as used by other scholars as shown in the above ladder] is that the narrators be attributed with the characteristics which are attributed to narrators of Bukhari and Muslim like accuracy, integrity, and absence of anomaly, disclamation and heedlessness.

It is said: "The intent by, as per condition of Bukhari and Muslim is, their own narrators". This is a lengthy discussion which we have mentioned in the preface of book Sharah Safar us-Sa'adat.

It is to be noted that the Shaikhain did not specify these conditions themselves. Rather, it were the later scholars that observed their selections and identified these conditions.

Two important works that cover this aspect in detail are as follows[7]:

- Shurootul Aaimmah Al-Khamsah (شروط الأئمة الخمسة)of Imam Abu Bakr Hazmi
- Shurootul Aaimmah Al-Sittah (شروط الأئمة الستة)of Imam Abul Fazl Maqdisi.

10.6 Other Sources of Sahih Narrations:

10.6.1 Shaheehain are not the sole source of Sahih ahadith

الْأَحَادِيث الصَّحِيحَة لم تَنْحَصِر فِي صحيحي الْبُخَارِيّ وَمُسلم وَلم يستوعبا الصِّحَاح كلهَا بل هما منحصران فِي الصِّحَاح
والصحاح الَّتِي عِنْدهمَا وعَلى شَرطهمَا أَيْضا لم يورداها فِي كِتَابَيْهِمَا فضلا عَمَّا عِنْد غَيرهمَا
قَالَ الْبُخَارِيّ مَا أوردت فِي كتابي هَذَا إِلَّا مَا صَحَّ وَلَقَد تركت كثيرا من الصِّحَاح
وَقَالَ مُسلم الَّذِي أوردت فِي هَذَا الْكتاب من الْأَحَادِيث صَحِيح وَلَا أَقُول أَن مَا تركت ضَعِيف
وَلَا بُد أَن يكون فِي هَذَا التّرْك والإتيان وَجه تَخْصِيص الْإِيرَاد وَالتّرْك إِمَّا من جِهَة الصِّحَّة أَو من جِهَة مَقَاصِد أخر

All Sahih ahadith are not confined to Sahih Bukhari and Muslim and they never encompassed all Sahih ahadith in their books but they exclusively included Sahih ahadith.

When they didn't narrate those Sahih ahadith which they had and those which are Sahih according to their conditions in their books, then why would they narrate hadith which are Sahih according to others?

Imam Bukhari said: "I have not mentioned any Hadith in this book of mine, except which is Sahih and I have left many of the Sahih Hadith".

Imam Muslim said: "ahadith which I have mentioned in this book are Sahih ahadith and I don't say whatever I left is Da'if".

There must be a specific reason for this leaving and reporting ahadith, either due to soundness or due to some other intentions.

10.6.2 Compilation of Sahih narrations in al-Mustadrak

وَالْحَاكِم أَبُو عبد الله النَّيْسَابُورِي صنف كتابا سَمَّاهُ الْمُسْتَدْرك بِمَعْنى أَن مَا تَركه الْبُخَارِيّ وَمُسلم من الصِّحَاح أوردهُ فِي هَذَا الْكتاب وتلافى
واستدرك بَعْضهَا على شَرط الشَّيْخَيْنِ وَبَعضهَا على شَرط أَحدهمَا وَبَعضهَا على غير شَرطهمَا

[7] Both these books can be accessed from Australian Islamic Library's Usool Al-Hadith bookshelf: https://www.australianislamiclibrary.org/usool-al-hadith.html

وَقَالَ إِن الْبُخَارِيّ وَمُسلمًا لم يحكما بِأَنَّهُ لَيْسَ أَحَادِيث صَحِيحَة غير مَا خرجاه فِي هذَيْن الْكِتَابَيْنِ وَقَالَ قد حدث فِي عصرنا هَذَا فرقة من
الْمُبتدعة أطالوا ألسنتهم بالطعن على أَئِمَّة الدّين بِأَن مَجْمُوع مَا صَحَّ عِنْدكُمْ من الْأَحَادِيث لم يبلغ زهاء عشرَة آلَاف
وَنقل عَن البُخَارِيّ أَنه قَالَ حفظت من الصِّحَاح مائَة ألف حَدِيث وَمن غير الصِّحَاح مِائَتي ألف
وَالظَّاهِر وَالله أعلم أَنه يُرِيد الصَّحِيح على شَرطه ومبلغ مَا أورد فِي هَذَا الْكتاب مَعَ التّكْرَار سَبْعَة آلَاف ومائتان وَخمْس وَسَبْعُونَ حَدِيثا وَبعد حذف التّكْرَار أَرْبَعَة آلَاف

Hakim Abu Abdullah Nishapuri authored a book that he called 'al-Mustadrak ala Sahihain', meaning that he mentioned all those Sahih ahadith in this book which were left by Bukhari and Muslim. He also redressed and corrected some of the ahadith according to the conditions of Sahihain, some as per the condition of any one of them and some as per conditions of other than them.

He said: "Bukhari and Muslim did not rule that there are no Sahih Hadith other than those mentioned in these two books". He also said: "There appeared this group of innovators in our times who unleashed their tongues attacking the scholars of religion, saying that the number of ahadith with you is not more than ten thousand. They mentioned regarding Bukhari that he said: I memorized one hundred thousand Sahih ahadith and two hundred thousand other than Sahih ahadith". Allah knows best.

It is clear that he meant Sahih ahadith as per his conditions. The sum of ahadith mentioned this book is 7275 including the repetitions; when such repetitions are removed, the number comes down to 4000.

10.6.3 Sahih Ibn Khuzaymah

وَلَقَد صنف الْآخرُونَ من الْأَئِمَّة صحاحا مثل صَحِيح ابْن خُزَيْمَة الَّذِي يُقَال لَهُ إِمَام الْأَئِمَّة وَهُوَ شيخ ابْن حبَان
وَقَالَ ابْن حبَان فِي مدحه مَا رَأَيْت على وَجه الأَرْض أحدا أحسن فِي صناعَة السّنَن وأحفظ للألفاظ الصَّحِيحَة مِنْهُ كَأَن السّنَن وَالْأَحَادِيث كلهَا نصب عينه

Other scholars also authored books of sihah like Sahih Ibn Khuzaymah, who is called Imam of Imams and he is the teacher of Ibn Habban. Ibn Habban said in his praise: "I did not see anyone on the face earth better than him in the subject of Sunan and rigorous memorizing of the words of Sahih as if all the Sunan and ahadith are right before his eyes".

Scholars consider Sahih Ibn Khuzaymah to be a highly reputable book and give it a rank very close to Sahih Muslim. However, three-quarters of it were already lost by the time of Imam Ibn Hajr. Recently an old manuscript of this book has been found and some publishers have updated the missing parts. The full book, still, is not available.

10.6.4 Sahih Ibn Habban:

وَمثل صَحِيح ابْن حبَان تلميذ ابْن خُزَيْمَة ثِقَة ثَبت فَاضل إِمَام فهام وَقَالَ الْحَاكِم كَانَ ابْن حبَان من أوعية الْعلم واللغة والْحَدِيث والوعظ وَكَانَ من عقلاء الرِّجَال

And another such book is Sahih of Ibn Habban, the student of Ibn Khuzaymah and an established reliable and virtuous cognizant scholar. Hakim said [about Ibn Habban]: "Ibn Habban was a vessel of knowledge, language, Hadith, and speech. He was amongst the men of high intellect".

The organization of this book is very different from the other books of hadith which makes it difficult to utilize. A later scholar, Ala-ud-Din Abul Hasan Farsi Hanafi (d.737H) reorganized this book as per the branches of fiqh like other commonly used books.

As the criteria for Sahih ahadith for Ibn Habban was a little lenient as compared to other scholars used, numerous Hasan and Da'if narrations also made their way into the book. It is because of this reason that though this book is given preference over the Mustadrak of Al-Hakim, it does not enjoy the same status as some of the other books among the Sihah.

10.6.5 Mustadrak Al-Hakim:

This book has also been discussed briefly in section 9.6.2.

Similarly, Sahih Hakim Abi Abdullah Nishapuri, who was a Hafidh and a reliable narrator, named his book 'al-Mustadrak'. However, leniency in hadith ruling made its way into his book and scholars have held it against him. The scholars said: "Ibn Khuzaymah and Ibn Habban are more able and stronger than Hakim and better and more subtle in asanid and mutun".

There are various opinions regarding how such weak narrations could find a place in Hakim's Mustadrak.

- Imam Ibn Hajr Al-Asqalani has pointed out the reasons why leniency in hadith rulings can be found in Mustadrak. It was because when Imam Hakim composed the draft of his book, he did not get a chance to review and correct it until the time that he passed away. Imam Ibn Hajr also pointed out that in the middle of second of the six volumes of the

Mustadrak, it is mentioned that the Imla (reading by the scholar) finished at that point.

- It is also pointed out by scholars that the methodology that Hakim adopted for identifying the Sahih narrations was to declare the narrations as authentic if their isnad consisted of transmitters used by Imam Bukhari and Imam Muslim. Scholars reviewed this approach and identified that what was missing in this was the need for corroboration and ensuring contiguous transmission. Imam Bukhari emphasized on corroboration of ahadith and only accepted uncorroborated narrations if they were transmitted by the master hadith scholars whose trustworthiness was established.

Later on, Imam Dhahabi summarized the Mustadrak and put correct rulings on each hadith. Scholars now consider it inevitable to go through Imam Dhahabi's tasweeb (i.e. approval on the rulings on the ahadith) on the Mustadrak for any students that wish to go through it.

10.6.6 Al-Mukhtar:

وَمثل المختارة لِلْحَافِظ ضِيَاء الدّين الْمَقْدِسِي وَهُوَ أَيْضا

خرج صحاحا لَيست فِي الصَّحِيحَيْنِ وَقَالُوا كِتَابه أحسن من الْمُسْتَدْرك

Likewise, in the 'Al-Mukhtar', Hafidh Diya'uddin Maqdisi also narrated Sahih ahadith which were not reported in Sahihain. The scholars said: "His book is better than 'al-mustadrak'".

Imam Maqdisi has compiled this book in the alphabetical order with regards to the names of companions. He could not complete writing this book in full until his death. Many scholars highly commended this book but also indicated some weak narrations in it, though their number is very few.

It is also pointed out by scholars that this book did not bring to light any narrations that were not already recorded in other books of hadith. This is what the title of this book 'Al-Mukhtar (meaning 'Selected Ahadith') indicates.

10.6.7 Other books of this genre:

وَمثل صَحِيح أبي عوَانَة وَابْن السكن والمنتقى لِابْنِ الْجَارُود

وَهَذِه الْكتب كلهَا مُخْتَصَّة بالصحاح وَلَكِن جمَاعَة انتقدوا عَلَيْهَا تعصبا أَو انصافا وَفَوق كل ذِي علم عليم وَالله أعلم

[Likewise, there are] the Sahihs of Ibn ʿAwanah and Ibn al-Sakan, as well as the Muntaqa of Ibn Jarud.

All of these books were [meant to be] exclusive to Sahih hadith, although a group of scholars has criticized [them], some out of bigotry and some justly. And above every person of knowledge is the All-Knowing, and Indeed Allah knows best.

END OF SECTION

SELF-ASSESSMENT

20. Which of the two Sahihain is more preferred than the other? Explain the basis for your answer.
21. What is meant by the term "mutta'faq alaihe"?

22. What do you know about the conditions of shaykhain?
23. Which books other than Sahihain were written to collect Sahih narrations?

SECTION 10

FAMOUS BOOKS OF HADITH

11.1 The six famous books of hadith

الْكتب السِّتَّة الْمَشْهُورَة المقررة فِي الْإِسْلَام الَّتِي يُقَال لَهَا الصِّحَاح السِّتَّة هِيَ

صَحِيح البُخَارِيّ وصحيح مُسلم وَالْجَامِع لِلتِّرْمِذِي وَالسّنَن لأبي دَاوُد وَالنَّسَائِيّ وَسنَن ابْن مَاجَه وَعند الْبَعْض الْمُوَطَّأ بدل ابْن مَاجَه

وَصَاحب جَامع الْأُصُول اخْتَار الْمُوَطَّأ

The six well known established books in Islam, which are called Sihah Sitta are:

1. Sahih Bukhari
2. Sahih Muslim
3. Sunan / Jami at-Tirmidhi
4. Sunan Abu Dawud
5. Sunan an-Nasai
6. Sunan of Ibn Majah

Some hadith scholars replace Sunan Ibn Majah in the above list with Al-Muwatta of Imam Malik. The author of Jami'ul-Usul chose al-Mu'atta.

Mohaditheen have identified that approximately 1/4th of the Sunan Ibn Majah's 4,485 narrations are Da'if or unreliable. That is the reason many scholars preferred Al-Muwatta over it. However, the scholars who prefer to include Sunan Ibn Majah among the six authentic books claim that the number of ahadith not reported elsewhere in Sunan Ibn Majah is more than the number of such narrations in Muwatta. It is estimated that around 1522 additional narrations become available in the Sihah collection if Sunan Ibn Majah is included.

It is also to be noted that some other scholars demanded a place for other collections in the Sihah. The books that were sought to be included were Sunan Ad-Darmi (as explained in this section later on) and Musnad Imam Ahmed. Incorporating this, later scholars raised the number of books included in the authentic collection from 6 to 9.

11.2 Categories of ahadith included in the sihah:

وَفِي هَذِهِ الْكتب الْأَرْبَعَة أَقسَام من الْأَحَادِيث من الصِّحَاح والحسان والضعاف وتسميتها بالصحاح السِّتَّة بطرِيق التغليب

In these, four books [the four sunans i.e. the books other than Sahihain] contain the Sihah (plural of Sahih), Hisan (plural of Hasan) and, Di'af (plural of Da'if) categories of ahadith; and they are named as-Sihahus-Sitta by way of taghlib.

> Taghlib indicates the presence of something in abundance. The Sihah as-Sitta are considered as Sihah because of the abundance of Sahih narrations in them. It does not mean that they only contain Sahih narrations. As mentioned above, the contain Hasan and Da'if narrations too. Sunan Ibn Majah, for example, even contain Mawdu narrations.

وسمى صَاحب المصابيح أَحَادِيث غير الشَّيْخَيْنِ بالحسان وَهُوَ قريب من هَذَا الْوَجْه قريب من الْمَعْنى اللّغَوِيّ أَو هُوَ اصْطِلَاح جَدِيد مِنْهُ

The author of Masabih us-Sunnah [Imam Baghwi] calls the ahadith of other than the two Shaykhs [i.e. Imam Bukhari and Imam Muslim] as Hisan; the use of this word [hisan] in this case fits well with the linguistic meaning of the word; this use [if not used because of the linguistic meaning] could also be a new term coined by him.

11.3 Some other important collections:

11.3.1 Sunan Ad-Darmi:

وَقَالَ بَعضهم كتاب الدَّارِمِيّ أَحْرَى وأليق بجعله سادس الْكتب لِأَن رِجَاله أقل ضعفا وَوُجُود الْأَحَادِيث الْمُنكرَة والشاذة فِيهِ نَادِر وَله أَسَانِيد عالية وثلاثياته أَكثر من ثلاثيات البُخَارِيّ

Some of the scholars [such as Ibn Hajar Al-Asqalani] say that ad-Darmi's book is more appropriate and fitting to be made the sixth of the books because:

- The weak narrators in this are very few;
- the presence of munkar and shadhdh Hadith in it are rare.
- It has asanid 'aliyah [i.e. its chains have got fewer links between the final narrator and the Prophet ﷺ] and
- its thulathiyyat are more than the thulathiyyat of al-Bukhari.

> Thulathiyyat are the narrations which have only three narrators in sanad between the one who relates the tradition (in other words: the fourth person in the chain of narration) and the Prophet ﷺ; the three narrators in the chain of such traditions consequently comprise of a companions, a successor (tabi'i)

and a successor of a successor (Tabi'i at-Tabi'i). Shorter chains were considered more reliable than the longer ones due to a lesser number of transmissions before reaching up to the Prophet ﷺ. The close proximity to the Prophet ﷺ is also a virtue that many of the narrators and mohaditheen sought after.

Accordingly to Dr. Jonathan Brown's research, there are 28 instances of Thulathiyyat in Sahih Al-Bukhari.

وَهَذِه الْمَذْكُورَات من الْكتب أشهر الْكتب وَغَيرهَا من الْكتب كَثِيرَة شهيرة

These (above) mentioned books are the most famous books and there are many other books which are very popular too.

11.3.2 Jam' il-Jawami' of Imam Suyuti:

وَلَقَد أورد السُّيُوطِيّ فِي كتاب جمع الْجَوَامِع من كتب كَثِيرَة يتجَاوَز خمسين مُشْتَمِلَة على الصِّحَاح والحسان والضعاف وَقَالَ مَا أوردت فِيهَا حَدِيثا موسوما بِالْوَضْعِ اتّفق المحدثون على تَركه ورده وَالله أعلم

Imam Suyuti narrated in Jam' il-Jawami' from many books, the number of such books exceeds fifty, consisting of Sihah, Hisan and, Di'af, and he said: "I have not narrated in it a Hadith with forgery which the Muhaddithin have agreed upon leaving it and rejecting it" and Allah knows the best.

11.4 An overview of the lives and works of renowned mohaditheen

وَذكر صَاحب الْمشكاة فِي ديباجة كِتَابه جمَاعَة من الْأَئِمَّة المتقنين وهم البُخَارِيّ وَمُسلم وَالْإِمَام مَالك وَالْإِمَام الشَّافِعِي وَالْإِمَام أَحْمد بن حَنْبَل وَالتِّرْمِذِيّ وَأَبُو دَاوُد وَالنَّسَائِيّ وَابْن مَاجَه والدارمي وَالدَّارَقُطْنِيّ وَالْبَيْهَقِيّ ورزين وأجمل فِي ذكر غَيرهم وكتبنا أَحْوَالهم فِي كتاب مُفْرد مُسَمّى بالاكمال بِذكر أَسمَاء الرِّجَال

وَمن الله التَّوْفِيق وَهُوَ الْمُسْتَعَان فِي المبدأ والمآل

وَأما الاكمال فِي أَسمَاء الرِّجَال لصَاحب الْمشكاة فَهُوَ مُلْحق فِي آخر هَذَا الْكتاب

The author of Mishkat ul-Masabih mentioned in the introduction of his book, a group of the proficient Imams and they are Bukhari, Muslim, Imam Malik, Imam Shafi, Imam Ahmad ibn Hanbal, Tirmidhi, Abu Dawud, Nasai, Ibn Majah, Darimi, Daraqutni, Bayhaqi, Razin and others are mentioned very briefly. I have written about their states in a separate book named al-Ikmal bi Dhikri Asma ir-Rijal and success is from Allah and help is sought in him in the beginning and the return.

As to al-Ikmal fi Asma ir Rijal by the author of al-Mishkat, it is attached to the end of this book.

END OF SECTION

SELF-ASSESSMENT

24. Write a brief note on the each of the books included in Sihah Sitta as well as Muwatta Imam Malik, Sunan Darmi, Masabih us-Sunnah and Jam' il-Jawami' of Imam Suyuti. For writing this note, you can find the reference books in the Usool Al-Hadith and Hadith bookshelves on Australian Islamic Library. (www.australianislamiclibrary.org)
25. Explore the books in the above-mentioned reference bookshelves and write a brief note on the biography of Imam Bukhari and Imam Muslim.